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## POETRY.

For the Churchman.

*Dear Mr. Editor*,—Pliny says, "there are insect vexations that sting us and fly away:" and if you catch me buzzing about the columns of your paper, oh! do not brush me aside, even "if, in the ignorance of my backwood spirit," I chirp too loudly—call things by wrong names—and ascribe to a naughty motive, all that should have been given to want of understanding. Although you, without doubt, who "take the Bible for your guide," would bid the "*women keep silence*," yet they who call on them to "wage a war of extermination against united phalanxes," will, I am sure, love to listen to my feminine tones, and *absolve* me in the very face of Popery.

You are aware your paper "has so many doublings and twistings," that if once in, "I shall find it extremely difficult to identify my position," or even to escape. Pray then do not crush me with a paragraph, or imprison me for ever in a criticism; but let me remind you of the fable of a Chinese philosopher, who, passing through a field, was so annoyed by the incessant hum of grasshoppers, that he resolved to extirpate every one, without reflecting, if left to themselves, they would all perish in a day.

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O man! first link from heaven of a chain
Yet coiled in space, whose clasp is round creation,
The mightiest of that egregious train,
That crowd the line to matter's last gradation,
When angry passion with its like contends—
The cloud is o'er us, and the shaft descends.

Thus a civilian or ecclesiastic,
May write a book and letter both quite silly,
And if a criticism drive him frantic,
(And the winds criticise such rose-leaves daily,)
Our nether worlds must suffer, if forsooth
The mitred error cannot bear the truth.

Then down the chain the vivid passion rolls,
Flashings electric, that restraint condenses,
Glides ever mighty then o'er minor souls,
And frightens catydids half out their senses;
Trembling and wond'ring that the living thunder
Shook man and insect—worlds so wide asunder.

Alas! 'tis ever so, we cannot bind
A tempest or a temper—both will blow;
This spoils our flowers—that discomposes mind—
But yet I hate such wit—as Devereux
Says whistles through a key-hole—give a breeze
That bears us Nature's wealth—fruit, flowers and leaves;

A stout nor'wester, one that shakes the trees,
Even though it spoil me of my summer glory,
The wretch may toss my hammock to the breeze,
And tear the rafters from my attic story:
If rough, 'tis honest; and if wrong, it does
Betray the wrong—nor mimics softer airs;

But not that whining, wheedling breeze—whose blow
Is round a weathercock to set it veering;
*Vane* thing, that likes a puff—and fain would crow
High Church, or Low, to win "applause and cheering,"
Until we long to stop his windy riot,
And put him *in the Church*—to keep him quiet.

Who cries "our guide's the Bible, to salvation;"
And prithee, Sir, do Christians know aught other?
Save that some rather read it by tradition,
Than by your flickering reason—reverend brother—
By lights that CHRIST left burning—than the flashes
Of late opinions—self-igniting matches.

Our thoughts are ever influenced—while unfelt,
Opinion lifts opinion—as the rain
Sinks to the unearthed fount and dew-drops melt
Into its hidden life—thus swells the vein
Of intellect—which, from a thousand rills,
Books, circumstance, and observation fills.

"The Bible—that alone!"—and yet you teach
Your flock—and *others*, where a truth seems lurking,
"Judge for themselves!"—then wherefore do you preach?
And oh, how vain is all your Sunday working!—
They kindle at *your* mind—and where light ye?
At Luther's, Calvin's, Wesley's, or all three?

'T were well to look upon the Churchman's column,
Just as an N. B. that would guide along;
For though its faith is plain, and straight, and solemn,
'T will prove a cross road, when the road runs wrong—
And it may take in Oxford in its route,
Yet without winding, or a turn about.

True to its name, its Bible, and the creed
Of its own Prayer Book—from that Bible drawn;
Where'er it cannot *choose*, it hopes to lead;
Loves while it pities, yet maintains its own:
It cannot bow to error, weak or strong;
It knows no mean—*what is not right, is wrong*.*

'Tis very true, it never stops to scan
The hot-pressed page of the "New York Observer,"
It sometimes quotes the "Presbyterian,"
And seldom the "Episcopal Recorder,"
Though it might gather from its varied readings,
A brief synopsis of their joint proceedings.

Yet climb with it past ages—quaff the drop,
From founts that burst beneath the Gospel sun—
Nor at the intervening valleys stop,
And drink whate'er their reservoirs have won;
Bah! mind gets brackish, filtering long through clay,
The human soil through which it winds its way.

"There are but twelve," cries Echo, far away,
Twelve Apostolic papers in our land;
And only one of them has gone astray—
The shunned Iscariot of the trusty band."†
Hush, "little one," you're very incorrect—
The *Judas* "went out from them"—recollect.

Would ye *thus* win applauders? Men who draw
*Their* faith in honesty can never yield;
And if they make unto themselves a law,
'Tis not to trespass on another's field;
Not your *consistency* hath won their voice,
Nor yet your wisdom, but their wiser choice.

"From such Apostles, O ye mitred heads,
Preserve the Church!"—the inner man discern,
And lay not careless hands, while truth upbraids,
On heads that cannot teach, and will not learn;
And if Low Church *must travel*, be it so—
Yet, reverend fathers! choose *not quite so low*.

Study Phrenology, that potent science,
Till fingers like the willow-wand discover,
Through countless stratums of alluvial sense,
The depth of all those mighty creeds that wander
Through the mind's caverns, and bring none to light
But such as may refresh and lead us right.

Then choose some Alpine head—where bump o'er bump
Rises in Spurzheim majesty sublime—
Where all is natural, and not a thump
Tells of the tilts and tournaments of time—
And from that height bid our traditions fall,
On medium wits, and avalanche them all.

CATYDID.

* Galatians iv. 16.

† I have not given the Doctor's language here, but merely translated the implication.

## COMMUNICATIONS.

For the Churchman.

### STUDENTS OF NATURE.

#### A VISIT TO A NATURALIST.

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(Concluded.)

The Naturalist proceeded:

Although my field-studies were thus self-directed, freely chosen, and desultory, my father did not discourage them. He frequently became the companion of my walks, for the purpose of imparting a casual lecture upon botany—not in a dry, tedious manner—but by making it a kind of morning or evening holiday to me after my application within doors. And thus we would ramble together amongst the beautiful scenery by which we were surrounded—through forest-alleys, sylvan by-paths, or beside gray and mouldering ruins; analyzing the medicinal or ordinary properties of plant and flower by the way. The delight I took in these excursions cannot well be described, for they were always a source of inward peace, or led to some pleasant adventure. The endearing relation between my father and his flock, always made his familiar countenance a pleasant sight to his affectionate friends, simple and gentle. He knew the name of every man, woman, and child, I believe, that attended his church or dwelt within his borders, and when we entered their cottages to pay them a visit or to rest ourselves after a long walk, the kind and cordial reception my father always met with would frequently cause a tear to start in his meek-looking eye, as he called them by the endearing name of *his* children. But those were old-fashioned times, and we dwelt amongst old-fashioned people.

The time had now arrived when I was to take leave of this primitive place for a while; my father had fitted me for the university, and to Cambridge I went—thanks to his excellent method of instruction—without doubt or scruple as to necessary qualifications. At vacation time I would return home, when my worthy sire—in the interval of my absence—had planned some agreeable journey to relieve my mind from the burden of study, or to give further elasticity to it.

One of these excursions I have a most distinct recollection of. It was to visit Salisbury Cathedral, Layton Ecclesia, and Bemerton; all dear to him from associations with his beloved Herbert. He would enliven these journeys by detailing the well authenticated anecdotes, which have been preserved of the author of the "Temple" and "The Country Parson," and which have thrown a delightful interest over minster and parsonage. "This is the road," he would say, "upon which good Herbert put off his canonical coat to help a poor man, whose horse had fallen down at the way side,* and these are the same old shadowy aisles which have so long echoed with the cathedral-music that elevated his devout soul, and which he was wont to come twice on week days to hear:" always concluding his remarks with, "GOD bless his pious memory!" Thus passed vacation, and term-time, until I graduated and left the university, and returned home once more.

As I had decided upon medicine for a profession, my father placed me with an old friend of his, who resided in our village, to perfect me in the healing art. What a pleasant remembrance I have of that worthy disciple of Hippocrates! a man equally gifted with medical skill and benevolence, and second only to my father in popularity amongst rich and poor. His patience was exemplary, nay, extraordinary. He would listen to the long catalogue of complaints which the poor patient recited—for he gave them audience daily—and although neither fee nor recompense was forthcoming, or expected, he never failed to hear the tedious details of every case, and administer remedy and advice with the same placid temper and kindness of manner as if sitting beside the wealthiest patient.

Happy had I been thus far in my instructors, and quietly had glided the current of my existence. A striking change awaited it. There is an ebb as well as flow to every stream, and mine was lamentably disturbed; for my excellent preceptor died before I had finished my studies with him. He had been aware of the approaches of death for some years, and prepared to meet him with composure and resignation. One of his last thoughts was for my welfare, and he recommended me to complete my studies with a well known surgeon of London, indeed, one of the most eminent men, at that time, in the profession. But what a contrast did I find between him and my lamented preceptor! My new teacher was certainly the most harsh, imperious, and dogmatical man that ever walked a hospital, or intimidated pupil or patient: although his skill was beyond all question. And he soon gave me a specimen of his severity that I could not well reconcile with humanity. He was a lecturer at one of the public hospitals, and in that capacity took his class along with him through the several wards, for the purpose of delivering his clinical lectures. The first day I accompanied him upon his professional round, he halted at the bed-side of a poor fellow, who had simply disobeyed some unimportant direction which had been given him: but it was a heavy offence in his eye, and subjected the miserable patient to a heartless reprimand. This was a clinical lecture I did not come prepared to hear, and it made me feel almost indignant at his barbarity; for the peculiar state of the man's case required soothing, not aggravating. Painfully did he turn his wan face to the wall, after receiving this rude treatment, and by a thrilling look seemed rather willing to die, than accept succor from so rude a physician.

Such was the striking contrast between my two medical preceptors; and it may naturally be supposed I was not sorry when my indenture expired, and I was qualified, by statute and degree, to practise. And now came the most anxious and trying period of my life—my unaided struggle to obtain practice in a disheartening world—to the young and unfriended practitioner—like London. Knowledge availed not, where encouragement was wanting: thus I had not the means to command the latter, or employ the former as I wished, or as necessity made imperative. My good father had done all that he could for me, nay, more than his slender means allowed; and indeed both my parents had denied themselves comforts that their age required, to enable me to try my fortune in the metropolis. Of so much self denial on their parts I was neither ignorant nor insensible, and I religiously considered it my duty, if possible, to realize, in some measure, their fond hopes and expectations. My highest incentive was their approbation, their love; and a trust in GOD, my only support frequently, when adverse fate seemed involving me in that terrible maelstrom of wrecked hopes—London. I have often thanked my stars that I was not engulfed in that fearful vortex, where many a better and stouter bark than my own has gone down in depair, almost unpitied, and unknown. My never-failing restorative to mind and body, was the refreshing phenomena of nature; animate and inanimate—mute and material. I thought also of poor Goldsmith—a brother, although it must be confessed, a somewhat superficial naturalist*—and resolved, if possible, to turn my youthful ornithological studies to account.† A reward, or prize, had been offered by a scientific and literary society, for an essay upon the habits of a bird, which youthful curiosity or my sentient disposition, had made me a very close—and as the sequel proved—a most accurate investigator, now befriended me. I wrote the essay, however, with all the shrinking timidity of a mere tyro in natural history—a history not as much studied then as I am happy to say it has been subsequently. There were no Zoological Gardens in those days for the student or disciple of Linnæus and Buffon, to ramble in and refresh his jaded mind.

Whilst my ornithological paper was under the consideration and scrutiny of literary umpires, it became my professional duty—or perhaps destiny—to perform a surgical operation hitherto unattempted, and therefore thought impracticable. My success, however, was complete. Almost instant fame was the consequence. And fortune, as if to make further amends for former neglect and contumely, pronounced—through my learned judges—my humble bird-essay entitled to the golden award. The dearest pleasure, however, which my fortunate attempts afforded, was the joy it imparted to my dear parents' hearts. This was my purest happiness; this my coveted recompense for many anxious and painful moments, endured in the blighting obscurity of a huge metropolis like London. And now it was, that notoriety, unremitting application, and constant demands for my professional services during a series of years, made me sigh for retirement and the rural scenes of my early life—scenes, where I could commune once more with gentle Nature, and scent the primrose and the pansy in my native bowers. Long and anxiously did I look for that day to arrive.

At length I acquired the moderate desire of my heart, and prepared to leave the metropolis with my family, and inhabit this dwelling, which I had erected after my own design. And I believe all the inhabitants of it, or about it, biped and quadruped, are contented with their accommodations; at least it is not my fault if they are not, for I have studied the habits of every one of them very attentively, and strive to make them all happy. And I will say it to the honest praise of my brute dependents, that a more grateful community of staunch adherents, who never swerve or waver in their fidelity, man never had. And this trusty dog now lying at my feet, may be considered a fair specimen. He does almost everything but speak. Besides, his sympathies for my studies—especially those in the woods and fields, in winter and summer, is beyond all belief. I am quite sure I do not enjoy a morning or evening stroll with more satisfaction or delight—intellect apart—than he does. He is also a valuable coadjutor in my botanical expeditions, for he will plunge into pond, lake, and ditch, to procure me a water lilly or a choice specimen of sweet-flag,‡ that may happen to hit my fancy.

But it is time I concluded this barren epitome of my life, and this canine digression. The sun is setting! My in-door task for the day is finished, and I long to refresh myself by inhaling the balmy air without, and by hearing the sedge-warblers sing: whilst you can join the Naturalist in his summer evening walk, for this is his favored hour; designated by the Rev. Gilbert White§—the hour

"To hear the clamorous curlew|| call his mate,
Or the soft quail his tender pain relate;
To see the swallow sweep the dark'ning plain,
Belated, to support her infant train;
To mark the swift in rapid giddy ring
Dash round the steeple, unsubdued of wing:
Amusing birds! say where your hid retreat,
When the frost rages and the tempest beat?
Whence your return, by such nice instinct led,
When spring, soft season, lifts her bloomy head?
Such baffled searches mock man's prying pride,
The GOD of Nature is your secret guide!
While deep'ning shades obscure the face of day,
To yonder bench, leaf-sheltered, let us stray,
Till blended objects fail the swimming sight,
And all the fading landscape sinks in night;
To hear the drowsy door come brushing by
With buzzing wing, or the shrill cricket¶ cry;
To see the feeding bat glance through the wood;
To catch the distant falling of the flood;
While o'er the cliff the awaken'd churn-owl hung,
Through the still gloom protracts his chattering song;
While, high in air, and poised upon his wings,
Unseen, the soft enamour'd woodlark sings;*
These, Nature's works, the curious mind employ,
Inspire a soothing, melancholy joy:
As fancy warms, a pleasing kind of pain
Steals o'er the cheek, and thrills the creeping vein!
Each rural sight, each sound, each smell, combine;
The tinkling sheep-bell, or the breath of kine;
The new-mown hay that scents the swelling breeze,
Or cottage chimney smoking through the trees."

That is what I call the faithful imagery of a Naturalist, painted by a lover's hand. Let us now survey the reality: the actual scenery of Nature, together with her interesting inhabitants. And if our perceptions of the beauties of the world we inhabit are but half as acute as were those of White, Walton, or Evelyn, we shall not fail to enjoy corresponding pleasure. For my own part, I cannot better express the happiness and satisfaction I have received from these studies, during a long life—and most of it passed in the pent up atmosphere of a city—than by citing the words of a brother laborer in the same delightful field of knowledge:

"Few of us, perhaps, in reviewing our bygone days, could the hours return again, but would wish many of them differently disposed of, and more profitably employed: but I gratefully say, that portion of my own passed in the contemplation of the works of Nature is the part which I most approve—which has been most conducive to my happiness; and perhaps, from the sensation excited by the wisdom and benevolence perceived, not wholly unprofitable to a final state, and which might be passed again, could I but obtain a clearer comprehension of the ways of Infinite Wisdom. If in my profound ignorance I received such gratification and pleasure, what would have been my enjoyment and satisfaction 'if the secrets of the Most High had been with me, and when by His light I had walked through darkness?'"†

It is a satisfaction to pursue studies which thus perceptibly fit the mind for the contemplation of holy things—that awakens contented thoughts and increases our confidence in the wisdom and providence of ALMIGHTY GOD—thoughts which so frequently gushed from the grateful heart of Izaak Walton as he walked over dewy meadows, or lingered beside the gliding stream; lost in admiration at the wonderful economy of Nature, and the marvellous goodness of the Creator who had given him heart and mind capable of receiving pleasure, even from beholding the modest cowslip at his feet.‡ But perhaps some of the most beautiful and affecting instances of this undying love of Nature, so wisely implanted in us, cannot be better illustrated than by authentic memorials of men, whose hearts were deeply imbued with its holy influence. These men, as the parting hour drew nigh which was to veil their studies in this visible world forever—have requested their flower-decked casements to be opened, that they might breathe the soft evening air for the last time, and gaze at the setting sun; firmly persuaded in their own minds, that, although their own earthly course was at an end, yet, like that glorious luminary they were beholding, they also would rise again.

Let us now set out upon our ramble. I see my dog is impatient to join the hay-makers down in yonder field—instinct has whispered to him, it is even-tide—whilst we can resume this discourse by the way-side, and eulogize the pursuits of the Naturalist and Student of Nature, to our hearts' content.

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And we did discourse—or rather the Naturalist did—during the ramble which immediately followed the preceding words. For my part, I was only a delighted listener, whilst one so conversant with natural history, as well as the relative merits of Albinus, Cuvier, Réaumur, Humboldt, Müller, Willoughby, and Wilson—expounded. Anon, he would pause in the midst of his interesting remarks, to notice some Coleoptera, or species of the insect tribe—a chafer, with his "drowsy hum"—or an arrant beetle, pursuing his daily round; or an enemy, equipped in his curious coat of armor. Again, he would direct my attention to some beautiful specimen of the Ptilota, or winged insect, as it darted athwart our path. And thus he would take occasion to explain some secret history in the vegetable or physical world, unknown, or unheeded, save by the Naturalist. Nor was this all that gave interest to our delightful stroll. The soft landscape was invested with double charms when viewed through the happy medium of his glowing mind. He saw excellence and goodness in everything GOD had created; from the insignificant glow-worm that now began to illuminate our twilight-path, to the more liberally endowed inhabitant of this breathing world, placed upon its congenial surface by the unerring hand of wisdom. Thus did he uphold the study of nature in the words of Cowper:

'Tis born with all: the love of Nature's works
Is an ingredient in the compound man,
Infused at the creation of the kind.
And, though the Almighty Maker has throughout
Discriminated each from each, by strokes
And touches of his hand, with so much art
Diversified, that two were never found
Twins at all points—yet this obtains in all,
That all discern a beauty in his works,
And all can taste them: minds, that have been form'd
And tutor'd, with a relish more exact;
But none without some relish, none unmoved."§

D.

* See Walton's Life of Herbert.

* Prior, in his admirable Life of Goldsmith, observes of his "History of the Earth and Animated Nature," that, "notwithstanding all its mistakes and misconceptions, its errors of fact and theory, the general ignorance of the subject with which, in a scientific point of view, it was commenced, the anxieties and disadvantages under which, during a period of five years, it was carried on, (it) must be regarded as no inconsiderable effort of genius and labor." See the Life of Goldsmith, by James Prior, page 497.

† The Life of the celebrated Dr. Edward Jenner, the humane introducer of vaccine inoculation into England, furnishes a similar instance of a man of genius remarkably imbued with patience and philosophy. The same ardent, enthusiastic spirit which caused him to observe the habits of birds, and write a paper "On the Natural History of the Cuckoo," produced his "*Inquiry into the causes and effects of the Variolæ Vaccinæ*:" a discovery of the most inestimable benefit to his country and the world at large. Inherent philanthropy appears to have been the actuating principle of his life; this may be inferred from a letter which he wrote from his native village, whither he had retired to end his days in calm seclusion. These are his words: "Shall I, who, even in the morning of my life, sought the lowly and sequestered paths of life, the valley and the mountain—shall I, now my evening is fast approaching, hold myself up as an object for fortune and for fame?" The love of nature seemed to have been a prevailing passion with him, together with love for his species.

‡ Acorus Calamus.

§ Author of "The Natural History of Selborne."

|| Charadrius oedicnemus.

¶ Gryllus Campestris.

* In hot summer nights, woodlarks soar to a prodigious height, and hang singing in the air.

† The Journal of a Naturalist, page 279.

‡ The devout and gentle spirit of Walton, communing with nature, may be pleasantly associated with the penetrating mind of that eminent and learned physician, Sir Thomas Browne. His writings are a convincing proof of his having been a most intense student of Nature. The mere titles of this remarkable writer's posthumous tracts corroborate this fact, as shown in the following list:—"*Observations on Several Plants mentioned in Scripture*." "*Of Garlands, and Coronary and Garland Plants*." "*Answer to certain Queries about Fishes, Birds, and Insects*." "*A Letter on Hawks and Falconers, Ancient and Modern*," &c. In his "Religion of a Physician," he expresses himself in his own characteristic language; or, as it has been aptly termed, with "*quaint sublimity*:"—"Thus there are two books from whence I collect my divinity—besides that written one of GOD, another of his servant Nature—that universal and public manuscript, that lies expanded unto the eyes of all; those that never saw him in the one, have discovered him in the other." "Religio Medici," page 29.

§ The Task.

For the Churchman.

### BISHOP DOANE AND THE GENERAL CONVENTION.

One of the greatest favors which can be done to a public man is to assail him in points where he is invulnerable; and this is especially true where the object of assault is a good man, and an energetic bishop, and the gravamen of the charge is the stale story of an ambitious dictatorial spirit. For this reason I feel obliged to "G. U." for his attack on Bishop Doane. He charges him with impeaching the motives of those whose action in the last General Convention he has disapproved. The charge was made to *seem* true by a deceptive quotation; but a reference to the Address, or a fair quotation of its language, puts the matter in a different light, and shows that Bishop Doane did *not* do the thing with which he was charged, but that he *did* (as even a grain of wit without charity would have taught him to do) the very reverse. But "G. U."—I do not mean to tax him with any want either of wit or charity—charges Bishop Doane, but too plainly, with "arrogance" and "dogmatism," and either in words or by necessary implication, with being vain, meddling, ambitious, tyrannical, and what not. Ανεμωλια βαζεις, my dear "G. U."; that is, (excuse my translation, for sure you must have forgotten everything that is *classical*,) these are *windy words*, and make you seem, as the man of "blue spectacles" seemed to the deaf man, to have the worst of the argument. Like an over-dose of arsenic, as an intelligent friend observed to me, your piece has proved its own antidote. Bishop Doane probably has (as who has not?) his infirmities; but every man that knows him, and I should hope every good Christian, whether agreeing with him or not in his view of the course of the General Convention, will give him credit for pure and upright intentions, and for an ardent desire to promote the extension and prosperity of the Church. The imputation, therefore, of selfish and unholy tempers to such a man, only serves to excite a deeper sympathy in his favor, and leaves his friends nothing to regret but that the putridity of Prynne should *seem* to be fermenting in the American Church, and that their old friend "G. U." should, of all others, seem to be what I know he is not, and never will be, a Mar-Prelate!

But to leave these small preliminaries, and to speak as befits a grave and serious subject, I desire to ask, Mr. Editor, if Bishop Doane's right, if any bishop's right fully to speak of the sayings and doings, the acts and arguments, success or failure of measures, is a doubtful right? If so, I ask, what is a bishop in this Church? The Ambassador and Vicar of JESUS CHRIST, or the creature of canons and constitutions? Is Erastianism or Catholicism predominant? I do not deny, nor would they wish me to deny for them, that Bishops are responsible for the truth of their solemn statements. In the case before us, "G. U." does not venture to deny the truth of the bishop's statements. He dare not, as he knows full well, deny them. Hence the unmanly, mousing, surreptitious course he has thought fit to pursue. In his necessarily brief notice, the bishop has fairly stated the views and arguments which "governed the decision" of the late Convention. If those views cannot endure the clear light, if those arguments are too fragile and delicate to bear handling, except with more than a nurse's "tenderness," surely the bishop is not to be blamed. Mr. Editor, do not, for a moment, suppose, whatever others may think, that I intend to assert that here is the real difficulty, the great offence. I assert no such thing.

But even if it were not the bishop's wont to speak freely to his Convention of these things, in the present instance, was there not a cause? Was not the bishop right when he says "it is a cause for anxious thoughtfulness, when in the exercise of one of their highest trusts for CHRIST, the action of bishops can be prevented by the smallest possible majority, in either order; and a portion of CHRIST'S Church forbidden to discharge the duty which is enjoined in its commission, and to the discharge of which the promise of the Saviour's presence is assured, 'make disciples of all nations,' on the construction merely of the title of a human constitution?" If there is cause for anxious thoughtfulness when this *may* be the case, what shall we say when it has actually occurred? It has occurred. The action of the bishops, an action had with unusual unanimity, has been defeated, and that, too, "by the smallest possible majority." And never has the Church in this country seemed more disastrously defeated. Never have such "searchings of heart"—such dismay gone "through her length and breadth"—reaching, for a time, the very *heart* of the Church. Where, in the whole history of the Church, has such an event occurred, except when and where the man of sin has trodden her down to the ground and made her lick the dust, as in England at this very hour? When and where before has the *Church* learned the pernicious art of bending the boughs of the tree of life "all back upon its trunk?" When before has the coal upon her altar "caught the trick of concentration, till it gave no heat?" When before was it that the "Morning Star burned inwardly only, and not out upon the world?" When before has the Church given such token that she was forsaken of her GOD? But who are they who have taken the responsibility, not of steadying, but of stopping the ark of GOD? A responsibility which, sooner than incur, I would cut off my right hand, nay, take my place with St. Lawrence on the red hot gridiron! Was it the clergy, the very "soldiers of the forlorn hope;" they whose only discharge is death: they who are "troubled on every side," "perplexed," "persecuted," "forsaken," "cast down?" Was it the clergy, who might be tempted, one might think, to turn aside to take a little rest, whose was the self-sacrificing labor contemplated? The clergy, whose very existence, in this Church, notoriously "forsaken" and unsupported as they are, is a standing miracle, a palpable demonstration of the power and grace of the LORD JESUS CHRIST? No, thanks be to GOD!

But, Mr. Editor, I have no desire, needlessly, to particularize. Still it is well that the Church knows where the responsibility rests. And as G. U. has given the names and titles of those who seem to him to be pillars, there can be nothing insidious in making a few remarks further.

I shall not begin with making protestations of any extraordinary deference or respect for the class of persons to whom he alludes. In the Church of GOD, in the places of her legislation, out of their own walk and profession, I have no such deference and respect for them. Indeed, to speak my mind freely upon the general subject as to who shall legislate for the Church, and control her action, I daily, more and more, approve of the views of the great and good Bishop Seabury: clarum et venerabile nomen. But since the laity are to have a potential voice in the councils of the Church, I must be excused in saying, that it is not men of what are called "business habits," it is not men of science or art, it is not what this world calls wise men, it is not men who are quick and sudden in quarrel, it is not men whose heads are full of points and their tongues of arguments, or at least of words; no, it is not such men merely or chiefly, but men of faith, men full of the Holy Ghost, which the Church needs, who may expect to do her service. I care not whence such men come; it may be from the shops of the humblest craft; servants or freedmen. Why should it ever be forgotten that the Church is not of this world, that her principles, her polity, her aims, her hopes, her duties, are not of the earth, earthy, but heavenly and divine?

I.

For the Churchman.

### *Review of the Editorial Article, entitled,* "THE MILLENNIUM AND ANTICHRIST."

NO. III.

To all this reasoning, however, it will be replied, that, in reference to the 1260 days, or "*time, times, and dividing of time*," of Daniel vii. 25, xii. 7, and Rev. xii. 14,—as the term *day* means *day* every where else, so here. Indeed, in Mr. Maitland's last pamphlet, in direct reference to this subject, he holds the following language: "If my argument," says he, "can be said to be based on any one point, it is—that *day* means *day* every where else."* Now, if by this we are to understand, that wherever the term "*day*" occurs in the Scriptures, it must mean, *literally*, a natural day of 24 hours, then quere—does the phrase "*the day*," Gen. ii. 4, mean *the same thing* as in Gen. i. 5, 8, 13, 19, 23, 31?

But this is not all. Mr. M. says of the period in question, that it "stands in Hebrew and in Greek under the different denominations of *days, months, and years*,"—and then asserts that we have no right to depart from the literal sense of these words, unless we can produce some clear, unequivocal precedent,"† &c.—Now, though we by no means admit that the onus rests with the advocates of a *mystical* interpretation of prophetic time to prove "that *day* DOES NOT mean *day* everywhere else," yet we cannot but express our astonishment that such a writer as Mr. M. should, in the above passage, insert the term "*year*," when, out of the *seven* instances (viz., Dan. viii. 25; xii. 7; Rev. xi. 2, 3; xii. 6; 14; xiii. 5) in Scripture where the above prophetic number occurs, *no such term* is to be found. Twice it is expressed by the term "*a thousand two hundred and threescore days*." (Rev. xi. 3; xii. 6.) Twice by the term, "*forty and two months*." (Rev. xi. 2; xiii. 5.) Thrice by the term, "*time, times, and an half*," (Dan. vii. 25; xii. 7; Rev. xii. 14,) the last of which is a form of expression which Mr. M. is aware some have "considered *figurative* of itself."‡ No, the period in question "does not anywhere stand under the denomination of "*years*," but of "*times*."

On this subject, one would suppose it quite sufficient were we to adduce *direct* and *positive* testimony, that periods of time in Scripture are used *enigmatically*. Besides the passage already adverted to, Ezek. iv. 4–6, where, of the 390 *days* and the 40 *days* there mentioned, saith the LORD to the prophet, "I have appointed thee *each day* for A YEAR;" we can add another from Numbers xiv. 33, 34, in which it is said the children of Israel shall wander in the wilderness *forty years*, "after the number of the days in which they searched the land, even *forty days, each day for* A YEAR." Now, in both these passages it is perfectly evident that "a certain number of *natural days* were appointed to represent or prefigure the like number of *natural years*." And yet, in reference to the case of Ezekiel, Mr. M. would not be satisfied that the passage means what it says, unless "in obedience to this divine command, the prophet lay forty *years* on his side," in order to "prefigure a period of forty '*times*,' each consisting of 360 years!"§

The only remaining point in this particular meriting observation, is, the charge preferred against the mystical interpreters of prophetic time, that they *translate* the Hebrew word יום *day* by the English word *year*, in order to make the 1260 days of the prophets Daniel and St. John to signify *literally* years. This charge is *unfounded*. All that we contend for in these premises is, that such passages as Num. xiv. 33, 34, and Ezek. iv. 4–6, as they furnish direct and positive evidence that periods of time in Scripture are sometimes used *enigmatically*,—we are furnished with a warrant for so interpreting *other* passages in the prophets, where the *context* may seem to demand it.

Of the *literal* interpreters of prophetic time, there are some who admit that the 70 weeks of Dan. ix. 24–27, are weeks of *years*, the *events* portrayed in that prophecy clearly proving the period to *exceed* 490 *natural days*. Mr. Maitland, however, is not satisfied to rest the merits of this exception on this ground alone, but argues at some length, "that the original, being 'seventy *sevens*,' (שבעים) *means*, according to the *general* usage of Hebrew writers, seventy sevens of *years* and not of *days*:" "that we should not naturally expect a Hebrew writer to express a period of 490 days by seventy *weeks*:" and, he declares that it was not their custom "to express the period of *seven days* by any one word." He says that the inspired writers did not use שבע, (*sheva*,) שבעת, (*shivath*,) or שבוע, (shavooa,) *or any other word*, to signify a week, but that they expressed the period by שבעת ימים, (*shivath yamim*,) 'seven days.' Hence he infers, that Daniel is to be understood to speak of "sevens" of *years*, no warrant for any other rendering being admissible, unless, indeed, it were expressly written, "*weeks of days*."||

But, unfortunately for Mr. M., the very citadel of his own erecting, as founded on "the *general usage* of Hebrew writers" in these premises, is sadly shook if not demolished, by his admission of *exceptions* thereto. He *first* admits that "the *feast of weeks* was indeed fixed by counting seven weeks from a given time," and that it is mentioned *eight* times as "the feast of *sevens*." He admits that the word *weeks* in Daniel x. 2, 3, where the prophet says he was sick *three weeks*, is also an exception. In Lev. xii. 5, it is said, a woman shall be unclean after the birth of a female "*two weeks*," or *sevens* שבעים. Again, he says, "wishing to bring forward everything which others might

* A Letter to Rev. W. Digby, by S. R. Maitland. 1831. p. 16.
† Second Inq. p. 25.
‡ Review of the Morning Watch, by Rev. S. R. Maitland, p. 68.
§ Maitland's First Inq. 1826. p. 19.
|| Do. p. 5–13.

produce against my statement, I add the 'seven' (שבע) translated 'week,' Gen. xxix, 27, 28; though commentators are not agreed, whether it belongs to the *days* of Leah's wedding feast, or the years of Jacob's servitude."*

Now, these admitted exceptions, and especially that of "the feast of *weeks*," in our view quite invalidates all his objections against a similar rendering in behalf of Dan. ix. 24, nor the less so, from the fact that the feast of weeks was "an *ecclesiastical* calculation," which circumstance, as we think, "renders the term *weeks* the more suitable for a prophetical date."

But this is not all. Connected with this interesting discussion are several attempts in different forms, to meet this position of Mr. M., in reference to the 70 prophetic weeks of Daniel. Of these, the following criticisms on the disputed passage are furnished by way of reply.

A correspondent of "the Morning Watch, or Quarterly Jour. of Proph. and Theol. Review" of Dec. 1831, No. 13, p. 455, says—"We assert that the word 'sevens' does not occur in the (disputed) passage at all, and that our translation, 'weeks,' is the true rendering of שבעים. We must further state, that 'days' added to this word, would not convey the meaning Mr. M. supposes, of *any* seven days; but would denote one or other of the two *holiday weeks* of the year, namely, 'unleavened bread and tabernacles.'"

Then having quoted Buxtorf, Cocceius, Gussetius, and various other Lexicons, &c, to show that the word in Dan. ix. 25, commonly denotes a week of days, and in this passage *alone* (Dan. ix. 24) was to be regarded as a week of *years*, because the FULFILMENT so required it; they add:—"On these authorities we deny Mr. M.'s 'general rule,' and require better authority than Grotius, or any he adduces, before we can receive it. The word in question is clearly masculine—שבעים—and is clearly the plural of שבוע, which last occurs but twice in Scripture—viz., Gen. xxix. 27, 28—and both words always mean a week of *days*, and nothing else. Seven (the numeral) and its derivatives are always *feminine;* and those do of course require days to be added to designate a week."

Mr. Cunninghame also, who is admitted to possess an adequate knowledge of Hebrew, declares the whole of Mr. M.'s reasoning to be "utterly erroneous," in supposing the word שבוע and its plural שבעים have in Dan. ix. the signification of *seven*. He refers to any Lexicon or Grammar to evince, that they are *pointed* differently: but that which appears of most import is, 'that where more than one, or at least two *sevens* are intended, as in Lev. xxv. 8, the number is expressed, not by a plural form of the numeral, as to the very existence of which in Hebrew, grammarians are silent, but by adding the פעם, denoting *a time or repetition of a thing*. Thus in the passage just quoted, forty-nine years are expressed, first by the phrase, seven Sabbaths שבתת *of years*—and in the next, by that of *seven years* SEVEN TIMES REPEATED, שבע פעמים." Finally, (in reply to the word, when it stands *alone*, never signifying a week of *days*,) Mr. C. observes, that in Gen. xxix. 27, 28, שבע (the ו being supplied by the *kibbuts* point) is also used to express a week of *days*, being that of Leah's wedding feast. Indeed, he adds, it will be apparent, on examining a Hebrew Concordance, that wherever the word *stands alone* in the Scriptures, (Dan. ix. 24, being in dispute, is excepted,) it signifies *a week* or *weeks of days*, and in no case whatever a *week of years*."

To the above, on this subject, we add the following from Dr. J. Owen's Treatise on the Sabbath. He says: "All nations, in all ages, have from time immemorial made the revolution of *seven days* to be the *first stated period* of time."—"So fixed was this computation of time (by *weeks*) on the minds of the Chaldeans and Egyptians, who retained the deepest tincture of original traditions, that, though they knew not the reason of it, yet, when they made a disposition of the days of the year into any other period, on accounts civil or sacred, they still retained this also." Noah observed it. Gen. viii. 10–12. A *week* was a *known* account of days or time. See Gen. xxix. 27. "'Fulfil her week;' i. e., not a week of *years*, as Jacob had done for Rachel; but a week of *days* in the festivals of his marriage with Leah. (See Judg. xiv. 12–17.) Finally, he quotes Rivet and Selden, (from Salmasius, out of Georgius Syncallus, in his Chronology,) in proof that the *Patriarchs* reckoned the times, or distinguished them, *by weeks* ONLY."†

For these obvious reasons, we prefer the reading of Daniel ix. 24–27, "SEVENTY WEEKS are determined," &c.; the fulfilment of the events therein comprehended furnishing *internal* evidence that they are to be understood enigmatically—seventy weeks, or 490 *days*—"*each day* for A YEAR." R. C. S.

(*To be continued.*)

* Maitland's First Inq., p. 6, 8.
† Pages 64–69 of the Revised Ed. Hatchards, Lon.

For the Churchman.

*Dear Mr. Churchman:*—

In the EPISCOPAL RECORDER, in an editorial article of June 25, the following passage occurs: "As far as our observation has extended, opposition to Temperance Societies, in nine cases out of ten, proceeds from wine or brandy drinking habits on the part of the opposer. *If you would cure this love of the wine cup, you could easily overcome all opposition.*" In another editorial of the same paper, we read, "Our worthy contemporary of the New York Churchman, whom when last met, we left in the ethereal regions of Christian courtesy, has on this occasion utterly lost his equanimity, and inflicted upon his readers nearly four columns of extracts from the address of our absent brother and co-editor, interleaded with most spicy comments, and what in plain old-fashioned English we should call direct personal abuse, though in charity, we ought to presume it was not intended as such." Put these two passages together, and say where the "charity" lies: in your criticism of principles certainly not acknowledged by the Church in the United States, or in the Recorder's sweeping charge against opposers to Temperance Societies.

Sir, allow me in your columns firmly and at once to protest against such a charge. I myself am a firm and conscientious opposer of Temperance Societies. I have had no small opportunities of marking their effects, and scrutinizing their principles. I believe that religion—the religion of the Gospel—is not their foundation; that they are of the earth, earthy; and, as a minister of Christ, I can have nothing to do with them. Am I therefore fond of the wine cup? I rarely touch wine, and never spirits, except when taken as medicine. More than one of our Bishops—"*evangelical*" Bishops too—are opposed to the principles of such societies. Are they likewise infected "with the love of the wine cup?" I have reason to believe that nine-tenths of the clergy of the Church, both here and in England, are opposed to such societies. Is our Church besotted "with the love of the wine cup?" No Sir, the Church acts on principle. She goes with the Gospel in her hands; and Jesus Christ, and him crucified, is the only motive which she dare present to constrain men to virtue and holiness. She knows not human inventions for the reformation of mankind. She has drunk deeply of the wisdom of past ages, and she bears her constant testimony that the Gospel, and the Gospel alone, is the only sure foundation stone for human virtue. She looks back to the many inventions of men which have arisen and passed away—she finds no trace left, except it be in the slough of Socianism, and therefore she will not leave the old paths of God to wander in the wide and beaten roads of human schemes. Away then with such wholesale charges against godly and conscientious men! Away with such an echo from the never-wearying voice of sectarianism! and till the Church, in her articles, principles, bishops, and clergy, acknowledge that human inventions are necessary for the reform of the world, and consequently that God's plan is inefficient—let us not be so spoken of by a paper of our own Church. Sufficiently severe is the constant opposition from *without*, let us not be overburdened by opposition from *within*. But who are the chief advocates and supporters of the present Proteus-formed Temperance Societies?

First and foremost place we the Romanists. Glorious and never too much to be praised has been the success of the "apostle," Father Matthew! And who come next? The New School Presbyterians; nay, we have known among such, the Temperance pledge exalted high above the Sacraments. And who next? *Ism* after *ism*, till we find ourselves shaking hands with the most open infidelity. On the same platform do we stand with every sect and schism, and those who acknowledge no sect and religion at all. Sir, when I see such an unscriptural union—the ungodly and the profane joining hand and heart in works of morality with the saints, and professors of religion hanging on their lips, and almost bowing down to worship—I cannot but think of the scriptural precept, "Come out from among them, and be ye separate." I cannot fail to remember how that most lovely of characters, St. John, would not, as the story goes, stay in the same bath house with a heretic. I cannot but ask myself, does there not exist something unsound at the root of such proceedings? And viewing the effects, as in many places I have viewed them, I am compelled to acknowledge the wisdom of the Church which has ever kept herself apart from such *ad captandum* societies. To enter upon my objections this is not the place. Every one who has thought deeply upon the subject, must be aware what stringent objections can be raised. Neither do I condemn those who think it duty to give their influence to such proceedings. I aim at a charitable spirit, as the *true* seat of scriptural temperance. But I do protest against such condemnation, and such wholesale accusation of the ministry. In conclusion, allow me to say that I am *not* an Oxford man—never was I so—but only an old-fashioned EPISCOPALIAN.

For the Churchman.

TRUTH IS MIGHTY.

*Mr. Editor,*—Among the evidences of the mightiness of truth, and its ultimate sure attainment, in the good providence and by the sufficient grace of GOD to complete victory over error, are to be ranked, as of no little value, the concessions, often perhaps unconsciously made, of its influence on the minds of those who are yet deterred from the full and frank profession of it. I have before me a late number of the "Youth's Cabinet," a paper issued from the office of the "New York Evangelist." It contains a short memoir of Rammohun Roy. From this I make the following extract.—Speaking of that distinguished man's faith in the One GOD, in contrariety to the polytheistic system of his country, of the respect which he had for Christianity, and of a work which he accordingly published, entitled, "The Instructions and Precepts of JESUS, the Guide to Peace and Happiness," the writer of the memoir says, "There are many essential errors in his book, but considered as the work of a Pagan who had *no acquaintance with Christianity* but what he received from *the perusal of the Bible*, it is a *remarkable production.*"

Now what becomes of the "*without note or comment*" *system*, in its wide, dangerous, and unchristian, but thoroughly legitimate influence? The truth is, this Rammohun Roy, an uncommonly sensible and intelligent man, carefully reading the Bible for himself, settled down into something very like Socinianism; and this, we are told by the "Youth's Cabinet," under the sanction of the "New York Evangelist," was because he knew nothing of Christianity "but what he received *from the perusal of the Bible.*" Thank them for this unwonted deference to the truth! Separate the Word of GOD from His own appointed essential connection with it of the guidance and authority of His Church, and He only knows into what awful errors frail private judgment will draw on its votaries. VERUS.

For the Churchman.

THE NESTORIAN QUESTION.

*Mr. Editor,*

There can be no difference of opinion among *Catholic* Churchman, as to the binding force of the decrees of the Council of Ephesus—the third General Council of the Church—upon points of *doctrine*. We all receive the teaching of that Council upon the subject of the nature of our Blessed LORD with reverence and submission, and abjure the heresy which it condemned. But the question whether Nestorius was justly chargeable with that heresy, is another and a very different one. The Council thought that he was, Nestorius declared that he was not. Now the Council may have erred herein; for while we hold them to be competent *witnesses* to Catholic doctrine, we do not hold them to be infallible in matters *of opinion*. We receive their witness as to a point of faith. We may or may not agree with them in their assertion that a particular person denied that point of faith.

But admitting that Nestorius was a heretic, and so justly condemned by the Council of Ephesus, are the Nestorians, (so called,) or more properly the Chaldeans of the present day, involved in his condemnation? There are some considerations, certainly, which should lead us to pause before answering unhesitatingly, YES, and before joining in the loud and deep anathemas which have *lately* been fulminated in your columns.

1. The Christians in question repudiate the name of Nestorians. They acknowledge Nestorius as, in no sense, their founder or leader, though they regard him as an innocent, injured, and persecuted man.

2. They disavow the heretical tenet condemned by the Council of Ephesus, and profess to hold upon that point the Catholic faith.

Now if these things are so, (and if not they can easily be disproved,) upon what just grounds are they to be branded as heretics, and to be refused communion in the Catholic Church? Is it said, "they are in a state of separation from the Greek Church?" There may be (though I do not affirm it) good and sufficient reason for it, as there is for our want of communion with the Latin Church. At least there may be much to offer in explanation and extenuation of it. But however this may be, the *bare fact* of separation does not prove them heretics and schismatics.

Perhaps, Mr. Editor, these thoughts may serve to lead some of your correspondents to see that this is a subject for grave reflection rather than for hasty thought and loose declamation. For one, I wish it might be thoroughly examined by some of our most learned and judicious divines, and that in the mean time we might be spared the crude notions of those whose first reading on the subject dates no farther back than the visit of Mar Yohanna.

VERITAS.

For the Churchman.

*Mr. Editor,*—In common with very many of your readers, I was much pained and grieved by the remarks in which the Bishop of New Jersey thought proper to indulge upon the House* of Clerical and Lay Deputies of the last General Convention; pained and grieved that a bishop should thus publicly forget himself, by disparaging that august body, and imputing motives covertly, to say the least, of a very questionable kind. Such things are bad enough between bishop and bishop, but intolerable from a single bishop toward the representatives of the American Church, in relation to their official conduct; nay, with your leave, wholly inconsistent with sound Church principles and feelings, [and modest valuation of one's self,] and so altogether unpardonable. The Bishop of New Jersey has arraigned the House of Clerical and Lay Deputies before the Church in a most discourteous† manner—a manner upon which, I believe, every sound-thinking Churchman will frown.

Let it but once become a common thing for bishops to speak thus disrespectfully of the Council and counsels of the Church, [and officiously to recommend to other dioceses to choose men who will carry out *their own* favorite schemes,] and then who does not see that factions will be created, and thus the union of hearts of love in the Church be destroyed? Alas! that in this matter there should be so much "passion," and so little

"PRINCIPLE."

* "The smallest possible majority," says the bishop. No matter, *that majority* made a decision of the House, according to rule. Imputations upon the majority fall therefore upon the whole.

† A correspondent (Ω) in the last Churchman pleads hard for his client, but to no purpose. If language and context mean any thing, the Bishop of New Jersey has, if not by direct accusation, yet by insinuation, charged the "majority" with "making expediency a stalking-horse of selfishness and cowardice." Innuendoes are sometimes the safest policy. What is the intrusive recommendation of electing *others* in their stead, but an unbecoming reflection upon the dignity, disinterestedness, and patriotic Church feeling of the House of Clerical and Lay Deputies?

For the Churchman.

THE "DISTRESSED PARSON," AND THE NESTORIANS.

*Mr. Editor,*—Your "Distressed Parson" of last week must have been indeed *distressed* when he wrote the article with which he favored your readers, confounding as he does the *Monophysite* with the *Nestorian* heresy! I presume that any student of theology could inform him that the Monophysite heresy was not heard of until some years after the condemnation of Nestorius, and that the Nestorians, so called, have had as little to do with it as the members of the Gallican or Anglican Churches. Will not your "Distressed Parson" try to *compose* himself, and read a little more ecclesiastical history before penning another essay?

Perhaps too it might be well for him to ask his Romish friend, who so soon floored him with an "argumentum ad hominem," if he has ever heard of the reception of portions of both the Jacobite (Monophysite) and Chaldean (Nestorian) Churches into communion with the Church of Rome, *without any change whatever of their tenets*, merely upon their recognition of the supremacy of the Pope. If neither he nor the "Distressed Parson" have heard of this, others have. All intelligent divines of the present day know the fact perfectly well. The "Parson" will not have to look far for good authority for it. Will he not *comfort* himself by looking? If we are "in the mud," (pardon the proverb; though homely, it is very expressive,) the Papists are *very deep* "in the mire."

ANOTHER PARSON, BUT NOT DISTRESSED.

For the Churchman.

*Mr. Editor,*—In the article sent by your present correspondent and published in the Churchman of the 9th inst., there is a typographical error which it is necessary should be corrected. In quoting from a portion of Bishop Doane's Charge, your printer has made it read, "To the objections which are founded in what men scarcely believe," &c.;" whereas it ought to read in what men *sincerely* believe. This materially varies the sense, and renders it a *genuine and true* quotation. Ω.

For the Churchman.

*Mr. Editor,*

Sir,—Aptly enough in illustration of my thoughts, circumstances calling me into that neighborhood at the hour of the afternoon service, I entered the ——— Church yesterday. It would have pleased me, could a few of *our* students have heard the pastor read the passage he had selected: it was from the 15th chapter of St. Matthew, beginning at the 21st verse; and with one exception, I thought the whole was delivered with a correctness of emphasis and a due infusion of energy, worthy of imitation; the exception was the Saviour's reply, "I am not sent," &c. &c. which was read with a flippancy resembling the "*aside*" speech in a play. A recent conversation with a student in the Theological Seminary has confirmed my suspicions; "reading aloud" forms no part of their course of instruction, *nor is it ever thought of:* singular that it is so. The true end and aim of a clergyman's efforts is—"to act upon his fellow creatures," and to attain success, his best powers must be called into play: we need not be reminded that success invariably attends upon energy of purpose, and eloquence is the result of earnest conviction. Our young men have only to *feel* the beauty of our Liturgy in order to read it well and impressively, but they rarely if ever have this point made clear to them, and therefore labor in darkness. Can a *bad reader* be ever a *good preacher?* I think not. Thus then this defective part of their education operates unfavorably on their entire course of life, and the "light within" but rarely flickers, the oil of encouragement never flowing on their path. If we say a preacher is cold, we at once pronounce him not eloquent.

"*Si vis me flere, dolendum est primum ipsi tibi.*"

I did intend to speak of the manner of some of the shining lights of our Church, and note their points worthy of observation; but upon consideration fear my remarks might be deemed invidious. Once more I may claim your indulgence on this head, and am, Sir, yours respectfully, ROBERT COURT.

New York, June 13, 1842.

# THE CHURCHMAN.

SATURDAY, JULY 16, 1842.

## PRIMARY CHARGE OF THE BISHOP OF EDINBURGH.

Not less from its intrinsic excellence than from the present commanding attitude of the Church in Scotland, do we feel it important to spread before our readers the Primary Charge of the Bishop of Edinburgh. All who have the head to comprehend and the heart to follow the essential principles of the Catholic Church, and who appreciate the importance of exhibiting them in their full and fair proportions in the present juncture of affairs in England, and still more in Scotland, will rejoice in the masterly elucidation of these principles by Bishop Terrot, and his covert but effective application of them to the events and parties of the day.

It is a glorious prerogative of the Scottish above all other Protestant Churches, that in it, as respects all matters of principle, one bishop speaks the sentiments of all, while the clergy and laity go with their bishops. The Scottish Episcopalians are High Church to a man. The Divine Right of Episcopacy, the Church, and not private reason, the primary interpreter of the Scriptures, spiritual regeneration by baptism, the nurture of the spiritual life by the Eucharist, the Christian Priesthood and Sacrifice, in these and the cognate principles Scottish Episcopalians are united. Among them the Socinian and Calvinistic heresies find no place; nor is any man found to question the sincerity of his brethren in the unfaltering and well principled protest in which all unite against the errors and corruptions of Popery.

In the English Church, the Episcopacy and the Liturgy (by the derivation of which she has preserved her identity with the ancient Church of the country before the Reformation) are a rallying ground and a bond of unity; and we believe that this unity is positive, substantial, and lasting; and that in proportion as its elements are developed and understood, it will gain the ascendency over the causes of division which are negative, superficial, and temporary. But the misfortune is, that the principles of unity are not at present generally understood and acted on in England, and hence the apparent divisions; some are High Church, some are Low; some are called Evangelicals, and others Papists in disguise. A plain proof that the enemy has sown his tares in the English Church.

How did the enemy gain this advantage? How happens it that in two Churches reformed on the same basis, there should be so much more unanimity in the one than in the other? Why do we not find among English as well as among Scottish Episcopalians, the same uniform consentaneous succession of doctrine in the writings of their respective divines as in the standards and formularies of their respective Churches?

The problem is one which demands and would well repay a thorough investigation. We propose merely to hint at one, and that, as we believe, the chief cause of the phenomena.

The Romanists on the one hand, and the followers of Calvin, Beza, and Knox, on the other, have united in the attempt to depress or abolish the Episcopal order. The Scottish Church has avoided this coalition of Herod and Pontius Pilate; the English Church has, in some respects, fallen into the snare. For instance:

One of the most galling oppressions and fruitful sources of corruption in the British Church before the Reformation was the agency of the pope in the appointment of bishops. The English Church and the Scottish Church have united in a protest on this head against the interference of the Pope of Rome. The English Church, however, has consented that the appointing power should be vested in the crown, and has thus escaped from Scylla without avoiding Charybdis. In the Scottish Church, on the other hand, the bishops themselves, with the choice and consent of the clergy, appoint to vacant sees, as well as consecrate to the Episcopal office. The latter mode, if not essential, is at least more conformable to the true independence secured to the Church of CHRIST by the original charter of her Saviour; and, to keep to the point in hand, it is obviously more favorable to a uniform succession of doctrine among the governors of the Church.

This position is mournfully illustrated by an important passage of history.

During the greater part of the 17th century, or the century following the Reformation, the divines of the Church of England, Andrews, Laud, Hammond, Bull, Ken, &c. &c., equally with the Scottish divines, bore the clearest testimony to Catholic principles, or the principles which have of late been so ably developed in the Tracts for the Times.

In the Scottish Church it is impossible to name any epoch or any event which has been signalized by even an apparent change in the doctrine of her divines. Bishop Sage, Dr. Munro, the sainted Bishop Rattray, Bishop Keith, Mr. Skinner, and Bishop Jolly, to mention but a few leading names, have, since the Revolution of 1688, borne one explicit and unfaltering testimony to the same Catholic verities which had been maintained before that epoch, and which had distinguished the ancient Church. The succession of doctrine, not only in the formularies of this branch of the Church of CHRIST, but in the writings of her divines, has been apparent, perfect, and pervaded by one spirit.

In the English Church, on the contrary, we can point to an event, the Revolution of 1688, which was the epoch of a change no less memorable in the Church than the State. The design of the infatuated James II. to introduce Popery into the kingdom, led to the resignation of seven of the bishops of the Church of England, and their commitment to the tower. On the accession of William III., these bishops, who for their opposition to the Popish counsels of James had been proscribed and imprisoned, refused, from conscientious scruples, to take the oath of allegiance to the new monarch, and the vacant sees were supplied by a new kind of men. The crown at this crisis exercised, of course, the power of appointment; and bishops were found to do the bidding of the crown and consecrate the new incumbents to office. From this time may be dated the origin of a new order of things in the English Church. The succession of doctrine was thenceforward preserved in the formularies of the Church, but broken, in a great measure, in the writings of her divines. Schemes, having their origin in state policy, were formed for comprehending Dissenters in a union with the Church. Episcopacy was represented as mutable and not perpetual, as a human and not a divine institution. "False notions," says Mr. (afterwards bishop) M'Farlane, of the Scottish Church, in a private letter (dated Inverness, January 21st, 1785) to a friend in this country, "false notions of the Church of CHRIST, its government and its governors, prepare for false or wrong ones of CHRIST himself, and what he has done. Deism or Natural Religion taught by Tillotson, [the first Archbishop of Canterbury after the Revolution, and the father of the comprehending and latitudinarian schemes,] *Clarke*, and indeed by almost all the English divines, less or more, in effect sets aside the necessity of Revelation. The attempt to reconcile these hath hitherto proved vain; as several have shown, as Drs. Ellis, Horne, Patten, Gittins, &c. The assertion that Natural is the *foundation* of Revealed Religion, is not at all given up, although it exposes its supporters to the just contempt of infidels. This Natural Religion is an utter enemy to true Christianity, as it sets *one* God in *one* person, (the *Anima Mundi* of the heathens, the God of Lucretius, Manilius, &c.,) in place of Jehovah in Trinity revealed in sacred Scripture; and bare repentance in place of the atonement of GOD Incarnate, Θεος εν Χριστω. Clarke demonstrates the attributes of this idol, the GOD in one person, and pretends he writes for Christianity! From Clarke down to the present blasphemous Lindsey, Priestley, &c., the LORD of Glory and the HOLY GHOST have been reviled. The Old Testament is read with the veil by too many who can see neither the doctrine of Trinity in unity nor a future state therein. I was vexed at reading a sermon of one Dr. —— at Bampton Lectures, who is at pains to show that the Jews knew not of a future state! 'Tis a pity Christian preachers should preach against Christianity in the Old Testament," &c.

Such were the opinions that prevailed, more or less, in the English Church from the time of the Revolution; when the English ministry are said to have paid men for writing books against Christianity, in order that the spiritual functionaries whom *they* had appointed to office in the Church might clear themselves of the suspicion of a leaning to infidelity by refuting them. And such the faithful testimony which in the most degenerate day of the English, was borne to the Faith of CHRIST by the obscure but united priests of the Scottish Church.

Dr. Wiseman points exultingly to the fact, that in the English Church there have always been two parties, into which all subordinate divisions may be referred, the one tending to Socinianism, the other to Rome. The Episcopal Church of Scotland, however, is a proof that this division, so far as it may be justly conceded to exist, is no consequence of a reformation from Popery. In England, the Episcopal powers which have been vindicated from the usurpation of the Pope of Rome, have been, in some important particulars, accorded to the crown; *hinc illæ lacrymæ*. In Scotland, the Church has preserved her independence alike of the pope and the state, and is thus the model of a sound Reformation. In it no parties are found to bandy the charges of rationalism or Popery, and no support is given to the theory—more specious than solid—that the true principles of the Church are a mean of which these errors are extremes, and that the great beauty of truth and churchmanship is—moderation; that is, as far as we understand, a state of measured activity, the monotonous vibration of an ecclesiastical pendulum.

Hence, too, the different reception which has been given in England and Scotland to the Tracts for the Times. The violent opposition which they have elicited in England, resembles the start and cry of men who have been suddenly awakened from the night-mare of Erastianism, or arrested in their downward course to infidelity through the declivities of Socinus and Calvin. The calm and natural sort of approval which they have received in Scotland, is like the easy recognition of an old friend in a new dress.

The annexed article, written at the request of the editor, is the production of a divine whose judgment as well as learning, especially on subjects of this nature, is entitled to the highest consideration. The editor acknowledges his obligations to the writer and commends the article to the attentive perusal of his readers.

For the Churchman.

NESTORIANISM AND THE NESTORIAN.

The singularity of an event may create for it importance, and the appearance in the far west of an individual from the far east, representing, in whatever attitude, a body of Christians renowned in ecclesiastical story, has naturally furnished a subject of interest, and a topic for investigation. Whoever has read the history of the Church, has read the history of the Nestorians; and I have no design to enter on those subtle inquiries, which terminated at the Council of Ephesus, the third œcumenical, in the condemnation of the patriarch who first gave to the Nestorians their peculiar name.

It is an acknowledged principle of every branch of the Catholic Church, that the decisions, de fide, of the Catholic Church, are to be revered. That faith of CHRIST which was from the beginning, and which had been embodied in an express form of words, and received by the Catholic world, was as a consequence recognized by the Council of Ephesus. In accordance with this recognition, it was determined that a refusal of the term Mother of GOD, or to use the more precise expression, Theotokos, to the Blessed Virgin, was disparaging to the doctrine, respecting our LORD, of the two natures in one person; was thus injurious to an article of the Catholic Creed; and that Nestorius was guilty in the premises. The Creed of the Council of Ephesus is the Creed of the Catholic world; its decision respecting the heresy charged upon Nestorius, is also the decision of the Catholic world; and the Church of the United States, in consequence, owns and accepts the decision. Whether Nestorius acted with perfidy in his occasional recognition of the term Theotokos, or whether the subtilty of his thoughts was really coincident with the Catholic doctrine, his personal trial has long passed before a tribunal far higher than even that of the Church, and where his excommunication by the Council of Ephesus has been either reversed or affirmed. But of those who yet bear his name, it is a far more important inquiry, in what attitude they stand to Catholicity; and as a corollary, in what light the Bishop of Ooroomiah may be held.

Eschewing the course of the ancient Donatists, and their modern imitators the Romanists, the Catholic Church has exhibited divine truth as always reposing in the arms of a divine charity. Are the Nestorians out of the pale of that charity? Are they to be cut off from the communion of the Catholic Church? The Catholic Church has established the Nicene Creed as the standard for the trial of heresy. The Nestorians embrace that Creed. In the Catholic Church the episcopal succession is the standard for the trial of schism. The Nestorians own and maintain that succession. Has the Catholic Church condemned a doctrine disparaging to the Catholic creed? The Nestorians, it would appear, disavow that doctrine. Apparently, then, they are entitled to Catholic communion.

It is competent indeed for any national or particular Church, to guard the Catholic creed by defences which neither alter nor go beyond it; but it is not competent for such a Church to dictate to other Churches terms beyond what the Catholic mother has dictated. In this respect, as in others, is our own Church distinguished from the schismatical Church of Rome, the offers of whose profligate civili-ecclesiastical court it is well known the Nestorians have more than once rejected. Our own Church receives with implicit obedience the Catholic Creed. She guards it with her thirty-nine articles; but does not impose those articles on other Churches as terms of communion.

If, then, it can be made appear, as is highly probable, that the Nestorians not only receive explicitly the Catholic Creed, as necessary to be believed for salvation, but in good faith declare that they hold no tenet in contravention of that creed; nay, avow the rejection of the very tenets charged upon Nestorius; Christian and Catholic tenderness may well induce their reception into the fellowship of those Churches truly and fully, like our own, Catholic.

With these views, then, it is not to be denied, that the presumption would be favorable to the individual among us, did he come as the accredited and official representative of the whole body of Nestorians under a patriarch, or as a single bishop with his authority and faith sufficiently proved; and this the rather, in that, beside the possession of fundamentals in faith and discipline, his Church appears in so many other points assimilated to the Catholic usages of our own. It is no matter, then, of surprise, that a willingness to extend the right hand of fellowship to the Bishop of Ooroomiah, should have been in many quarters of the Church warmly displayed; and that the thoughtful and learned Bishop of Maryland, acting in his individual capacity, should extend to the foreign prelate his Catholic right hand. That prelate, there is reason to know, disavowed to the Bishop of Maryland, the heresy attributed to Nestorius. The historic proof of the validity of the sacerdotal commission among the Nestorians is sufficiently ample; and, as at the time of his recognition by the Bishop of Maryland, there had been no acts of a questionable demonstration on the part of the Bishop of Ooroomiah, the judgment of charity may well have passed the limits of technical formality, though I know not it can be shown that they have been passed.

But, I confess, the personal case of Mar Yohannah has been in no mean degree changed, by certain overt acts to which much publicity has been given. To the honor I entertain, as far as my information goes, for the Presbyterian mission among the Nestorians, on account of the line of conduct pursued, I cannot, however, sacrifice the fundamental principle by which schism is discerned. We admit no Presbyterian as an officiator at our altars. Our Church, then, is schismatical, or Presbyterian orders are invalid and their ministers no ministers of the Church of CHRIST accredited by its divine author. But the Bishop of Ooroomiah has by an overt act, perhaps by many acts, *appeared* at least to acknowledge those orders and those ministers, and in that act or acts, has brought suspicion on himself, and as far as he may be supposed to represent it, on the Church to which he belongs. He that recognizes the claim of a robber, must be suspected of the principles of a robber. He that mingles with impurity, must be supposed to be impure. The Nestorians have gained with the Catholic Church by refusing the embraces of Rome, let them not lose with the Catholic Church by running into the arms of Geneva.

While, then, this state of things exists, let us beware to leaven any official acts of our own, till time shall clear what present circumstances have dimmed, till the Bishop of Ooroomiah has placed himself above suspicion, till at least it be made appear that his want of information as a stranger is not identified with his want of Catholic principles. LATET.

REFORMATION OF THE CHURCH IN ENGLAND.—The continuation of the remarks on this subject is suspended for the present number to make room for matter of more immediate interest.

The Bishop of Oxford's late Visitation Charge has been reprinted in a pamphlet form by D. Appleton & Co.

A MANUAL FOR COMMUNICANTS: *or the order for administering the Holy Communion, conveniently arranged: with meditations and prayers from old English Divines: being the Eucharistica of Samuel Wilberforce, M. A., Archdeacon of Surrey. Adapted to the American service.* New York: D. Appleton & Co. 1842.

The order of this work is as follows. First, "The Exhortation;" comprising the two exhortations which are inserted in the Communion Office; then the "Ante-communion;" next, "The Canon of the Holy Communion;" beginning with the Offertory and ending with the Form of administering the elements; and lastly, the Post Communion. This part of the work is the Communion Office as contained in the Prayer Book, slightly altered in its arrangement, and accompanied with a few short devotional meditations in the margin.

After this is the Introduction by Archdeacon Wilberforce, chiefly on the importance of attendance at the LORD'S Table, and the causes of the present neglect of the privilege.

"One of these, beginning with paying a seeming reverence to the holy rite, would represent it as too great and holy to be approached by ordinary Christians. Those whom matured age, and long-established habits, or greater spirituality of mind, seem to mark as belonging to the higher classes in the Christian school, may safely draw near and rejoice in their privilege; but for those who are still compassed about with temptation, still weak in faith, and not sure of themselves, they had better wait, lest, by a premature reception of the holy sacrament, they do but increase the guilt of their after-offences, if not 'eat and drink their own damnation.' This is one of the most common grounds for living in the absolute neglect of the holy office. The young think themselves too giddy, the middle-aged too full of occupation, the poor too full of cares, the rich too full of business; professional employments keep the men, the trials of a family the women; and so, by common consent, they stay away from communion, thinking that they are but treating with due reverence so great a mystery. It is much to be feared that, in many cases, the tone of our ministry has rather tended to help on than check this error. We have grown to connive at such excuses, in our desire to keep the table of the LORD free from unfaithful worshippers. We hear, in common language, the number of 'the congregation,' not of the communicants, at any church. The man who does communicate is marked as doing something more than others, rather than the non-communicant as doing less. We suffer ordinary Christians to attend week by week, and even year by year, upon our ministry, and never come to the communion; instead of feeling it a monstrous thing, and plainly showing that we feel it such.

"Yet, what can be more injurious to a ministry? for it is, in fact, yielding to that universal temptation of putting off all serious care about religion to a 'more convenient season.' It is allowing that men may be Christians, and may profit by the hearing of GOD'S word, though they cannot bring themselves to that true devotedness of heart and life which would warrant their habitual presence at the holy table.

"The first working of this error may be often traced to the time of confirmation. That holy rite is intended by the Church to admit the catechumen to the class of full grown Christians, and to all the privileges of believers. Of these the chiefest and most evident is a partaker of this holy feast. But from this the young are apt to shrink. Confirmation has been a step, and for the present they are contented with it; after a while, they look forward to communicating as another. 'Let us,' is their language, 'have time to try our sincerity, to see whether we act up to our vows; and then hereafter we may take our places at the holy table.' How thin a veil is this to cover self-dependance, and an unfaithful estimation of the eucharist as the distinction of a class rather than a means of grace! Now this is the natural temptation of the young; but then, alas, how often is it aided, and not checked, by parents and sponsors! How often do they, longing earnestly to see more evident marks of the working of GOD'S blessed Spirit on the hearts of those committed to them, encouraging them in putting off communion until they are better fitted for it! And so this precious opportunity is lost. For in many cases this is the turning point. If the confirmed catechumen seats his vows at the holy table, and seeks for a living might in communion with his LORD, he 'goes on thence from strength to strength, until he appears before his GOD in Zion.' But if he postpones communicating, and waits to become fitter, the Spirit of the LORD ceases to strive with him, his better feelings die away, he falls under the power of some tempta-

tion, and perhaps never more regains that state of promise which he had reached at confirmation."

We have next a brief notice of the writers from whose works are taken the extracts which form the body of the volume. These are Colet, Cranmer, Jewel, Hooker, Andrews, Sutton, Laud, Hall, Hammond, Taylor, Leighton, Brevint, Patrick, Addison, Ken, Sparrow, Beveridge, Hickes, Comber, Kettlewell, Wilson, and Potter; whose names are arranged in chronological order, with a mention in few lines of their lives and characters.

The remainder of the work is divided into three parts; of which the first consists of Meditations on the Holy Communion; the second of Prayers before and after Communion; to which are added, Bishop Wilson's meditations on Select Passages, and Bishop Patrick's Prayer for one who cannot publicly communicate; and the third of select passages explanatory of the Holy Sacrament and the benefits of its worthy reception.

These meditations, prayers and expositions, are given in the very words of the illustrious divines above mentioned, martyrs, confessors, and doctors of the Church; and they form altogether such a body of instructive and devotional matter as is nowhere else to be found in the same compass. Though collected from various authors, the whole is pervaded by a unity of spirit and purpose; and we most earnestly commend the work as better fitted than any other which we know, to subserve the ends of sound edification and fervent and substantial devotion. The American reprint has been edited by a deacon of great promise in the Church, and is appropriately dedicated to the bishop of this diocese.

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Education, Moral and Religious; *or Familiar Illustrations, &c., for children and youth. Translated from the French by the Rev.* C. Newell, *U. S. Navy.* Washington: William M. Morrison. New York: Charles G. Morrison, Agent, 139 Nassau st.

This is a most admirable book for children, consisting of narratives, partly real and partly fictitious, exceedingly simple and attractive, full of noble sentiments conceived on sound principles, and imbued with a truly Catholic spirit.

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A View of the Organization and Order of the Primitive Church: *Containing a Scriptural Plan of the Apostolic Church; with a Historical outline of the Church to the end of the second century: to which is added, the Apostolical Succession, connecting it with the Church of the present day. By* Rev. A. B. Chapin, M. A. New Haven. 1842.

We have been pleased to see the announcement of the above work, and from our knowledge of the habitual accuracy and general abilities of the author, have little doubt that it will be faithfully executed, and serve to supply a want which is lamentably felt in popular reading.

Annexed are the opinions of Bishop Brownell and of Dr. Croswell.

New Haven, March 29, 1842.

Having seen the plan, and examined a portion of a work prepared by the Rev. A. B. Chapin, on the history, order, and institutions of the Church, and such a work being much needed, I feel great pleasure in saying, that it supplies, in a single volume, a mass of information, which can only be found scattered through many and expensive books—and that I believe Mr. Chapin has executed his task with entire fidelity, in a popular style, and with a clearness and perspicuity seldom attained. I have no doubt that the work, published with neatness and accuracy, and afforded at a fair price, will command an extensive sale. I shall feel it a duty, and a pleasure, to recommend it to my own parishioners, and to all others who love the Church and her holy institutions.

Harry Croswell,
*Rector of Trinity Church, New Haven, Ct.*

From a partial examination of the plan and execution of the Rev. Mr. Chapin's work, I concur in the foregoing recommendation of the Rev. Dr. Croswell.

T. C. Brownell,
*Bishop of the Diocese of Connecticut.*

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We have much pleasure in inserting the annexed extract from the proceedings of the late Convention of the Diocese of Connecticut.

"The Rev. Mr. Burgess said that he held in his hand a preamble and resolution which he hoped the house would pass unanimously; that to secure this object, he wished if any objection should exist to any of the language therein contained, it might be so modified as to meet the views of all; and that if there was a single dissentient voice, he should prefer to withdraw his motion, and have no action appear upon the journal. He then read the preamble and resolution, and both were passed without amendment, and unanimously.

"Whereas the action of the Legislature of Connecticut at their late session, in pronouncing the dissolution of the marriage of the Rev. Samuel F. Jarvis, D. D., may seem to create a presumption that some charge was thus sanctioned, which ought to affect his clerical standing;

And whereas, without arraigning the principles under which the civil law may undo that and that only which the civil law has done, in relation to the marriage contract, it is yet due to the Church in general, to the standard of clerical character in this diocese, and to one of its most eminent and most respected clergymen, that such a presumption, being unfounded, should be removed;

"Therefore Resolved, That the Convention are satisfied that the action of the Legislature of Connecticut, with reference to the Rev. Dr. Jarvis, does not sanction, and was not intended to sanction, any charge which could justly form the subject of Ecclesiastical censure or inquiry; and that the respect of the Convention for his integrity, piety, and purity, is not at all impaired by this issue.

"A true copy of the original record."

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We have received the Journal of the Fifty-Eighth Convention of the Diocese of Pennsylvania. The bishop reports that during the past year he has preached twice and occasionally three times on every Sunday since the meeting of the previous Convention, as also on other holy days. He has administered the communion eighteen times; and confirmation seventy-three times; has consecrated four churches. Five deacons have been admitted to the order of priests, and six persons to the order of deacons. The number of clerical changes has been large, owing to the inadequacy of parochial support. The number of candidates for the ministry is thirty. Other topics of interest have been noticed in the account of the proceedings published shortly after the sitting of the Convention.

The Journals of South Carolina, Kentucky, Illinois, New Jersey, and Delaware, have been also received.

### CLERICAL CHANGES.

The Rev. J. W. Diller, having resigned the rectorship of St. Stephen's Church, Middlebury, Vt., and accepted that of St. Luke's Church, Brooklyn, N. Y., requests all communications intended for him to be directed accordingly.

The Rev. Henry M. Davis has removed from this diocese into that of Vermont.

Rev. Stephen H. Battin, having been called to Zion Church, Rome, W. N. Y., requests all letters and communications intended for him to be addressed Rome, Oneida county, N. Y.

The Rev. Edmund Embury, having received a call to Trinity Church, Albany, N Y., and assumed the charge of it, requests that letters, papers, &c., may be hereafter directed to that place.

The Rev. S. C. Millett, having accepted a call to the rectorship of St. Paul's Church, Stafford, Genesee county, wishes all letters and papers designed for him, to be directed to that place.

The Rev. C. W. Fitch, late of Detroit, having accepted the charge of the Church at Jackson, Michigan, requests all communications to him to be sent to that place.

**The Rev. Henry Zell having accepted a call to the rectorship of Christ Church, Harwinton, Ct., and removed to that place, desires all letters and papers to be directed accordingly.**

### TO CORRESPONDENTS.

"M. D." is wrong in his conjectures, and therefore we suppose he will readily accede to the suppression of his article.

"W.," "E. H.," "A Parent," "B. F. T.," and "Ossoriensis," are received.

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### BISHOP TERROT'S PRIMARY CHARGE.

*Concluded from last page.*

It is, I fear, imagined by some, that the clergy are at liberty, without any breach of conscientious obligation, to violate the Canons, so long as these are not enforced by judicial proceedings and the sentence of a bishop. But it ought to be considered that the authority of the Church, like every other lawful authority, involves not merely a right to punish, but a right to prescribe: and that the duty of individuals correlative to this authority, must be the duty, not so much of submitting to merited reproof or punishment, as of adhering to the prescribed line of duty. I would, therefore, my reverend brethren, earnestly advise you to study carefully the Canons of our Church, and the rubrics of the Service-book; to consider every part of them as law imposed upon you by that society which God has appointed for the perfecting of the saints, for the work of the ministry, for the edifying of the body in Christ. If, indeed, there be any points which you see to be generally, and to have been for a long time neglected, you may then lawfully consider whether such neglect by the enacting body does not amount to a virtual repeal: and before attempting to reintroduce any such antiquated and unusual practice, however rubrical, I would advise you not only to study the temper and preparation of the congregation among which you minister, but also officially to consult your bishop, part of whose weighty duties it is to take upon himself the responsibility in such matters.

I might go farther than this in estimating our duty to the Church, and might show that we owe to her a love and gratitude whereby true Church principle is elevated far above mere obedience, and takes its place in the same category with, but far above, the noble principles of patriotism and loyalty. Considering, however, the temper of the times, I fear, that in speaking thus of our relation and duties towards the Church, I may incur a charge that has been brought against certain associated theologians in England, that they put the Church in the place of Christ. This is of course spoken figuratively; and I do not think that criminatory charges ought to be thus made in figurative terms; under which form they must always be subject to a direct denial. No English Theologian, or, to speak more plainly, no Oxford Tractarian, so puts the Church in the place of Christ as to believe that the Church purchased his redemption; or that the Church hears and answers his prayers; or that the Church has any authority whatever over him, except what she derives by commission from Christ. If, indeed, any should maintain that this commission amounts to a full delegation of all Christ's regal powers, he makes the Church the lieutenant, the *locum tenens* of Christ, and may justly and with a definite meaning be charged with putting the Church in his place. But such a charge is not true against any body of English Theologians; it is not true even against the general profession of the Roman communion. Something very like it may be found in the doctrine of the Jesuits, and of the Ultramontane or Italian school in that communion. Wherever it exists, it is a fond and idolatrous error.

We must look elsewhere, however, for the characteristics of High and Low in the Anglican Church; and among many minor points, which often attain in controversy a greater importance than they deserve, we shall find that the fundamental difference consists in this, that it is the principle of Low Churchmen to consider personal religion and divine grace as acts immediate between God and the soul of each believer; or, if mediate, by means variously chosen of God in each particular case. On the other hand, it is the characteristic belief of High Churchmen that God has appointed under Christ one great channel, the Church, through which solely his grace may with full assurance be expected to flow.

So far as this may be considered a fair view of the two opposing principles, there can be no doubt that the Scottish Episcopal Church has, during its whole existence, been characteristically High Church; and it is my conviction, that it would to a certain extent depart from the truth as it is in Jesus, if it were to change this its character. For though we know that Christ gave first the doctrine of his personal preaching, and then the sacrifice of his most precious life, and then the gift of his Holy Spirit; yet all this was not sufficient to complete the great work which he proposed to effect. In addition to, and in co-operation with all this, he instituted a society of human beings, and gave to it officers, "some Apostles, and some Evangelists, and some Pastors and Teachers, for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ." From this and similar texts, it is clear that Christ appointed officers to edify or build up a holy society, for the purpose of training upon earth those who were inheritors of the kingdom of heaven. This organized society we call the Church, and consider as a great mean of grace, and as the great depositary of other means of grace. We speak, indeed, of the Scriptures as a mean of grace whereby men may "be made wise unto salvation." We speak of private prayer as a mean of grace whereby "those who seek shall find, and those who knock shall have the door of heaven opened unto them." We thus acknowledge certain means of grace, immediate between God and the heart of every one who knows and loves the truth as it is in Jesus. We are thus convinced, and it is a blessed conviction, that in the depth of a solitary dungeon, or in the segregation of a single believer among surrounding infidels, there is still open a plenteous channel for the communications of divine grace.

But equally with all this do we believe that Baptism is a mean of grace, "which also doth now save us;" that the Lord's Supper is a mean of grace, wherein those who "eat the flesh and drink the blood of the Son of Man have eternal life." We believe that social prayer is a mean of grace, whereby, "whenever two or three are gathered together in the name of Christ, he is in the midst of them." We thus believe that there are also social means of grace, to be found in and through the Church alone, which are, equally with the preceding class, *generally necessary to salvation.*

And thus, my reverend brethren, we may come to the satisfactory settlement of questions, which the controversies of the day are very painfully fixing upon serious minds. In the religious periodicals, and even in the ordinary newspapers, the supposed opposition of Protestantism to Catholicity is perpetually agitated; and those whose wish it is in quietness and peace to do their duty, are called up by the sovereign power of the press, to answer to the questions, whether they are Protestant or Catholic: that is to say, whether they are prepared to affirm, that our Reformation did not go far enough, or that it went too far. Now to such inquisitorial demands, let us, as members of Christ, and partakers of the liberty wherewith He maketh his people free, entirely decline to answer. Let us, in the first place, object to the authority of the examiner, and ask how it appears that the Great Head of the Church gave to the anonymous editors of newspapers and Magazines, or even to the public, for whom they profess to act, any authority to examine and judge the religious opinions of the faithful. Furthermore, let us object to the usual terms of the dilemma. I conceive we may be sound Churchmen and orthodox Christians, without believing that our Church has reformed too much or too little; without believing that the baptismal service is too Catholic, or that the Thirty-nine Articles are too Protestant. We may be good Churchmen, and yet have no wish to fraternize either with Popery or with Schism. We may believe in one Holy Catholic Apostolic Church, and neither believe that its centre is or ought to be Rome, nor yet that it comprehends among its branches every disorganized sect of professing Christians. We may be Catholics, and yet protest against usurpation in discipline, and idolatry in worship; we may be Protestants, and yet repudiate all ecclesiastical affinity with the heresies and the schisms that have made the name of Protestant offensive to many who are Protestants in deed and in truth.

But while we thus claim the full extent of our Christian liberty, and refuse to be hemmed in to the choice of one out of two exclusive extremes, I am willing to say that, so far as the choice of terms goes, Catholic is better fitted to designate our religion than Protestant. Protestantism is manifestly a negation; and to talk of Protestant doctrines, is to use words to which no precise ideas are attached. If a man says he believes all the articles and symbols of the Anglican, the Scottish Presbyterian, the Helvetian, the Lutheran, and the Dutch Churches, with all their differences and discrepancies, he says he knows not what. But even these do not constitute the whole of Protestantism. The Racovian Catechism is a Protestant symbol; the English Socinians are Protestant Dissenters; and may fairly claim a right of Christian fellowship with all those who ground their religion upon the broad basis of Protestantism.

It is right, however, to observe, that any such objections to the term *Protestant*, as a characteristic epithet for our religion, do not apply to the proper use of it as marking our accidental and forced position in reference to Rome. In this reference it has always been used by the most learned and Catholic Doctors of the Church in England; and it is only when the two terms are improperly placed in competition with one another, that we are, I think, bound to prefer the positive and essential to the merely negative and accidental term. And still more are we forced to this preference, when we find the negative term used with a positive meaning, and *Protestant* applied, not to mark protestation against Rome, but agreement with, or complacency towards, schismatical errors.

For Catholic, on the other hand, is a positive term. It implies that there is one, and but one Church of Christ. It does not imply, that of all the separate Christian communities in the world, one, and one only, is the entire body of Christ; but that none of them can be a branch of the true vine, except in virtue of its derivation from the original stock. It implies, that whereas the promises of Christ and the means of grace were committed to a definite organized society in the first century, and were to abide with it, and it only, for ever, that therefore, if there be such a thing as an existing covenant between God and man, this society must be existent upon earth at the present day; and that through it we are to expect from Christ the strengthening and refreshing of our souls.

I would, therefore, rather call myself a Catholic than a Protestant. Nor does the misuse of the former term in popular language to designate the Roman communion alter my view of this matter. If that corrupt communion had usurped the title of orthodox, and if the ignorance or carelessness of other portions of the Church had suffered the claim to pass unchallenged, that surely would have formed no reason why we should call ourselves heterodox; nor why, when we began to see the real importance of a name, we should not claim that to which all along we had a just title.

It may be true, and I believe it is true, that in some minds this recurrence to the almost forgotten, but most true and important principle of Catholicity, has degenerated into a puerile anxiety about the restoration of mediæval practices and ornaments, to a dangerous hankering after a reunion with Rome, and to an illegitimate attempt to interpret the Articles in what is called their most Catholic sense. Let it be our care, my brethren, to obey in all ritual matters the existing Church which God has appointed to direct us in such matters; to shun all contact, and all wish for contact, with idolatry; to acknowledge in the formularies of our Church no sense but the literal grammatical and historical. An adherence to the resolutions will tend, I believe, to preserve us from entering as partizans into the quarrel which is agitating the Church of England, and leave us some leisure to attend to what is of much more importance than any controversy—the daily care of the flocks committed to our charge. If, by God's blessing upon our faithful endeavors, we are enabled to lead them to forsake sin, to love God, and to believe in Christ, all will be well. We shall then, without the trouble and the bitterness of controversy, produce the best evidence of our unity with the body of Christ, even the bringing forth fruit unto holiness; and the end thereof will be everlasting life.

## INTELLIGENCE.

### DIOCESE OF PENNSYLVANIA.

At a meeting of the Standing Committee of this diocese, held on Tuesday last, the following resolution was adopted:

"*Resolved*, That the Secretary be instructed to write to the Secretary of the Standing Committee of Virginia, that this Committee have declined signing the testimonials of the assistant bishop elect of said diocese; as there does not appear upon the face of the official documents transmitted to them, that there is in the case of the Bishop of Virginia such 'permanent cause of infirmity' as the Canons contemplate."

*Clerical Changes.*—The Rev. Freeman Lane has accepted a call to the rectorship of St. Paul's Church, Troy, Bradford county, Penn.

The Rev. Orren Miller has accepted a call to the rectorship of Christ Church, Meadville, Penn.

The Rev. W. W. Arnett has changed his post-office address from Connelsville to Union Town, Fayette county, Penn., and requests all communications designed for him to be directed to the latter place.

The Rev. Alfred A. Miller has taken letters of dismission from this diocese to that of Connecticut.

The Rev. Orin Miller has become the rector of Christ Church, Meadville.—*Banner of the Cross.*

### DIOCESE OF MISSOURI.

*Bishop Kemper's Address.*—Bishop Kemper having been under the necessity of materially changing his appointments, sometime since announced, by which June and July are spent in Missouri and Iowa, desires that letters for him may be addressed to St. Louis, Mo.

*Episcopal Ordinations.*—On Trinity Sunday, 22d inst., in Christ Church in this city, the Rt. Rev. Jackson Kemper, D. D., admitted to the holy order of priests, the Rev. E. Carter Hutchinson, President of Kemper College, the Rev. A. D. Cordin, Professor of Languages in the same, and the Rev. Whiting Griswold, rector of St. John's Church in this city.

Morning prayer was read by the Rev. P. R. Minard, rector of St. Paul's Church, and the lessons by the Rev. C. S. Hedger, chaplain at Jefferson Barracks.

The sermon was preached by the Rt. Rev. Bishop, who also administered the communion, assisted by the Rev. Messrs. Peake and Hutchinson.

In the afternoon of the same day the bishop confirmed 16 persons at Christ Church, and in the evening 8 persons at St. Paul's Church.—*St. Louis paper.*

### DEATH OF THE REV. DR. BUTLER.

We are under the painful necessity of announcing the death of the Rev. David Butler, D. D., for many years pastor of St. Paul's Church in this city, at the advanced age of eighty years. This venerable man was taken ill on Sunday, the 3d instant, while at Saratoga, and died in this city on Monday, at 4 P. M.

Dr. Butler came to this city from Connecticut, his native State, in the year 1833, and from that time until within a few years past, officiated as pastor of St. Paul's Church. He was one of the oldest, if not the oldest Episcopal clergyman in the State, and will be long and deeply regretted by thousands to whom his many Christian virtues and amiable qualities had justly endeared him.—*Troy Whig.*

*Washington College.*—The Rev. Leonard Woods, D. D., President of Bowdoin College, has been appointed to deliver the Oration; and the Rev. Joseph H. Nichols of New Haven, has been appointed to deliver the Poem, before the Association of the Alumni of Washington College, on the afternoon of Wednesday, August 3d, the day before the Annual Commencement.—*Chronicle of the Church.*

### MARRIED,

At St. Peter's Church, Columbia, on the 26th of May, by the Right Rev. Dr. Polk, Bishop of Louisiana, Benjamin Blake Minor, Esq., of Richmond, Va., to Virginia Maury, daughter of the Right Rev. Bishop Otey, and a graduate of the Columbia Female Institute.

### DIED,

In Plattsburgh, on Saturday, June 18th, Mrs. Ann Eliza Sailly, wife of F. L. C. Sailly, Esq., in the 34th year of her age. Seldom has there been a more beautiful illustration of faith working by love, than was afforded in the death of this amiable lady. While her faith in the Redeemer was steadfast and she testified to the last his presence with her—while she enjoyed the comforts of a reasonable, religious and holy hope—yet greater than all was her charity—and among her last words, were expressions of tender affection for all her friends, but especially for the household of faith. What rich consolation does this afford to surviving friends—what a sure ground of hope that she is blessed; for love is the pervading spirit of the heavenly society!—*Plattsburgh Republican.*

On Sunday, the 3d inst., at his residence in Georgetown, Kent county, Md., in his 59th year, the Rev. Purnell F. Smith, for many years a Presbyter of the Diocese of Maryland.

### CALENDAR.

JULY.

17. Eighth Sunday after Trinity.
24. Ninth Sunday after Trinity.
25. St. James the Apostle.
31. Tenth Sunday after Trinity.

AUGUST.

7. Eleventh Sunday after Trinity.
14. Twelfth Sunday after Trinity.
21. Thirteenth Sunday after Trinity.
24. St. Bartholomew the Apostle.
28. Fourteenth Sunday after Trinity.

## DIOCESAN RECORD.

EPISCOPAL ACTS BY THE BISHOP OF THIS DIOCESE.

*Queens county.* Thursday, July 7, confirmed 5 in St. George's Church, Astoria.

BISHOP ONDERDONK'S APPOINTMENTS FOR VISITATION.

Eighth Sunday after Trinity, July 17, A. M., Little Neck; 4 P. M., Whitestone Chapel. 18, 19, St. Paul's College, College Point. 20, Manhasset. 21, Hempstead Harbor. 22, Glen Cove. 23, Oyster Bay.

Ninth Sunday after Trinity, July 24, A. M., Cold Spring Harbor; 4 P. M., Huntington, *Suffolk county.* Friday, 29, *Schenectady*, Institution A. M., Confirmation P. M.

Tenth Sunday after Trinity, July 31, A. M., Saratoga Springs, *Saratoga county;* 4 P. M., Ballston Spa.

Eleventh Sunday after Trinity, August 7, St. Peter's Church, *Albany.* Wednesday, 10, Rensselaerville, *Albany county*, Ordination A. M., Confirmation P. M. Saturday, 13, Sing-Sing, *Westchester county*, Ordination A. M., Confirmation P. M.

Twelfth Sunday after Trinity, August 14, White Plains, Ordination A. M., Confirmation P. M. Tuesday, 16, Rockaway, *Queen's county.* 17, Hempstead. Friday, 19, Islip, *Suffolk county.*

Thirteenth Sunday after Trinity, August 21, Setauket. Tuesday, 23, Jamaica, *Queens county*, Grace Church in the day; colored congregation in the evening.

Saturday, September 3, Canton, *St. Lawrence county*, Consecration.

Fifteenth Sunday after Trinity, September 4, Do., Ordination A. M., Confirmation P. M.

Eighteenth Sunday after Trinity, September 25, St. Michael's Church, *New York.*

### NOTICES.

YOUNG MEN'S CHURCH MISSIONARY SOCIETY OF THE CITY OF NEW YORK.

A stated monthly meeting of the Board of Managers of this Society will be held in the Sunday School Room of St. Bartholomew's Church, on Monday evening next, the 18th inst., at half past 7 o'clock.

Geo. H. Bell, Recording Sec'y.

New York, July 16, 1842.

### ACKNOWLEDGMENTS.

MISSION AT TERRE HAUTE.

The subscriber acknowledges the receipt of the following sums for *St. Stephen's Church, Terre Haute, Indiana:*

Washington City: Joseph H Bradley, William Gadsby, and Richard S Coxe, $10 each; J McPherson Berrien, John P. Engle, W B Todd, T H Gillis, and Mrs R B Lee, $5 each; Mr & Mrs D W Middleton, $4; Mrs Wm C Preston, $3; cash from two individuals, $3.

Shrewsbury, New Jersey: Joseph Voorhees, $10; Mrs Jacob Corlies, $5; Miss E Dehart, $3; Mrs Jane Hartshorne and Mr Gabriel West, $1 each; a widow's mite, $0 50; two ladies, $0 75. Total, $86 25.

Further acknowledgments hereafter.

Robert B. Croes.

☞ Donations for the church in Terre Haute will be thankfully received, if sent to Mr. Thomas N. Stanford, 152 Broadway; to Mr. James Robinson, (of Brooklyn,) at the Bank of New York; or to the subscriber in New Brunswick, N. J. July 12, 1842.

"To brethren who have families to support, (says Bishop Kemper,) I can scarcely extend during these hard times the voice of invitation; but when they voluntarily join me I am the more rejoiced." "*Terre Haute* is a field from which I believe we shall yet reap an abundant harvest." "It appears to me that if the clergy of the Church could only travel through the West, I would not want for fellow missionaries."

### PROTESTANT EPISCOPAL EDUCATION AND MISSIONARY SOCIETY.

The Treasurer acknowledges the receipt of the following sums, viz:

From St Bartholomew's ch, New York, Rev L P W Balch, rector, for Education and Missionary fund, $40. From Church of the Annunciation, New York, Rev Dr Seabury, rector, collection for Missionary fund, $11 84. From St Paul's ch, Tompkinsville, Rev Wm Walton, rector, collection for Education fund, $12 38.—Total amount, $64 22.

C. N. S. Rowland, Treasurer,
55 Water-st.

July 13th, 1842.

*Note.*—The treasurer has been requested to correct an error in an acknowledgment in the "Churchman of 23d April" last, $4 38, sent to him as a special collection from St Philip's ch, Phillipstown, and so acknowledged, *should have been*, $2 from St Mary's ch, and $2 38 from St Philip's ch, Putnam county.

### FOREIGN MISSIONS.

The treasurer acknowledges the receipt of the following sums since last report:

From Sunday school teachers of St Bartholomew's ch, for Africa, per Rev L P W Balch, $29 75; from the Savannah Ladies' African Missionary Society, for Africa, through Mrs M A Stiles, $100; amount collected at St Stephen's ch, New York, June 26th, for Africa, $100; do, Foreign Missions generally, $41 97—$141 97. Through H Trescott, Esq, Receiving Agent, Charleston, S C, from Rev T C Dupont, Missionary lecture, St Stephen's chapel, Charleston, S C, $7 90; from St Mark's ch, Clarendon, S C, Rev A Wigfall, $50; from J Williams, a little boy at Sunday school, St Philip's ch, Phillipstown, N Y, $1; do, do, for Africa, $1—$2. From Mrs Armistead of Florence, Ala, $2 50. Total amount, $334 12.

J. Smyth Rogers, Treasurer.

New York, July 13, 1842.


### VALUABLE BOOKS AT AUCTION.

A VALUABLE collection of Theological and rare Classical Works, to be sold on Thursday evening, the 21st of July, at the New York Long Room, No. 169 Broadway, by Royal Gurley.

☞ Ministers of the Gospel, Students of Theology, Teachers of Classics, and literary gentlemen generally, will find it to their interest to attend this sale, either in person or by their agents, as some rare and excellent Standard Works will be found in the collection; among them is a fine copy of Hammond on the New Testament, Rosenmuller on the New Testament, and the Penteteuch and Psalms, the works of Dionysius Halicarnassensis, and many others of equal value. July 16—1t $

### NEW THEOLOGICAL BOOKS.

Received per late arrivals, for sale by the Importers,
D. APPLETON & CO.,
200 *Broadway.*

THE Churchman's Year; or liturgical remarks on the Sundays and Saints' Days, and the lives of the Apostles, with an explanation of every Epistle, Gospel, and First Lesson, by George F. Townsend, M. A. 2 vols. 8vo.

The Baptistry, or the Way of Eternal Life, by the author of the Cathedral, beautifully illustrated. 1 vol. 8vo.

The Mother's Help towards instructing her Children in the excellencies of the Catechism, and of the Services appointed by the Church of England for the more especial occasions which mark the Christian Life, by the Rev. John James, D. D. 1 vol. post 8vo.

Primitive Christianity exemplified and illustrated by the acts of Primitive Christians, by the Rt. Rev. Richard Mant, D. D. 1 vol. 8vo.

Bishop Stillingfleet's Antiquities of British Churches, with Lloyd's Historical Account of Church Government, edited by Rev. T. P. Pandin, M. A. 2 vols. 8vo.

Eusebii Pamphili Historiæ Ecclesiasticæ libri decem. annotationes variorum, new edition, 2 vols. 8vo.

Parochial Sermons, by John Henry Newman, B. D. 6 vols. 8vo.

Selections from do. 1 vol. 12mo.

Of the Imitation of Christ, by Thomas A-Kempis, new edition. 1 vol. 12mo.

Lyra Apostolici, fifth edition. 1 vol. 18mo.

Library of the Fathers of the Holy Catholic Church, translated and edited by Keble, Pusey, and Newman. Eight vols. now ready. Contents: St. Augustine's Confessions; St. Cyril's Cathetical Lectures; St. Cyprian's Treatises; St. Chrysostom's Homilies on Corinthians, Galatians, Ephesians, and Romans; St. Athanasius' Treatises in controversy with the Arians. July 16.

(*List to be continued.*)

CHURCH AND PARLOR ORGANS.—Geo. Jardine, *Organ Builder*, Anthony-st, next door to Broadway, New York, manufactures in the most superior manner, and at reasonable prices, all kinds of Organs, from the largest size to the smallest. Also Church Organs with barrel movements in addition to the finger-keys, by which psalmody is performed in the first style of execution and by the simplest mechanical means. This class of Organs is particularly useful in country churches, where organists cannot be procured, and has long been in general use in country churches throughout England.

*For Sale,*

Several Parlor Organs, in rich mahogany cases, at low prices.

Also, Church Organs of great volume and sweetness of tone, in elegant Gothic cases, 5 feet wide, 8¼ feet high, built expressly for country churches—price $300.

Also, a large Church Organ, with two sets of keys, 12 stops—pedals, swell, &c., in elegant case, painted mahogany color—10 feet wide, 15 feet high—price $1500. July 16—yly

### GREGORIAN & OTHER ECCLESIASTICAL CHANTS.

*J. A. SPARKS,*
111 *Nassau street,*

WILL publish on the 24th inst., The Gregorian and other Ecclesiastical Chants, from the second London edition. The work will contain 34 pages, beautifully printed in quarto form, on new type and fine paper, and containing 58 choice old Chants, beside sentences, &c., mostly arranged with Organ or Piano accompaniments. Orders may be addressed to the publisher, who will forward the work as soon as it comes from the press. July 9.

WANTED, a situation by a respectable middle aged widow woman, a member of the Episcopal Church, as child's nurse, or to take care of the sick. She feels herself perfectly qualified for either, and would be willing to assist in sewing in the family. Inquire at No. 125 Henry street, where satisfactory references will be given. July 2,—3t $

### TO CHURCHES IN WANT OF A CHOIR.

FOUR persons, (first and second Treble, Tenor and Bass,) accustomed to the Church Service, offer their services as a choir. An experienced Organist can also be had if desired. A note addressed to S., left at the office of the Churchman, will receive immediate attention. June 11, 1842.

### BROOKLYN COLLEGIATE INSTITUTE,

*An English and Classical Boarding School,*
Washington Avenue, Brooklyn.

THE Rev. JACOB W. DILLER having accepted a call to the rectorship of St. Luke's Church, on Clinton Avenue, has associated himself with Mr Young in the discharge of the various duties of this institution.—Mr. Diller was for many years associated with the Rev. Dr. Muhlenburg in his celebrated institution at Flushing, in which he established a reputation as a highly talented and successful teacher. To persons consulting the health and happiness, the literary, moral and religious improvement of their sons or wards, this school offers inducements excelled perhaps by none.

Terms, including every expense except bed and bedding, books and stationery, from $160 to $200 per annum, payable quarterly in advance.

The Summer term commences on Monday the 2d of May. Catalogues of the pupils and patrons may be had at the office of the Churchman, No. 111 Nassau street, or at the Institute.

*References.*—The Right Rev. B. T. Onderdonk, and the Episcopal clergy of Brooklyn generally.

All letters addressed to John Young, Brooklyn, will meet with prompt attention. June 25.

### F. CHAPMAN.

*Sexton of St. Matthew's Church, and Furnishing Undertaker,*
No. 24 Carmine Street, New York,

MOST respectfully begs leave to inform the congregation and the public in general, that he has opened a Store for the sale of ready made Coffins, Shrouds, Scarfs, Caps, Gloves, &c., and is in constant attendance to conduct any Funeral deputed to his charge, with the greatest delicacy and despatch, and trusts by his unremitting attention to merit their general patronage and support.

Vaults attached to the Church, or in any ground or Cemetery, opened at a short notice.

Orders for leaden or stone Coffins, or cases for country interments, attended to with dispatch. July 2.

### TRACTS FOR THE TIMES.

TRACTS for the Times, by members of the University of Oxford, 3 vols. 8vo.—in cloth.
For sale by M. P. MUSSEY,
June 11. 57 Gold street.

### PHILLIPSBURG SEMINARY FOR YOUNG LADIES,

UNDER THE SUPERINTENDENCE OF
*MRS. E. ATKINSON.*

THIS Institution, recently relinquished by Mr. and Mrs. G. W. Bleecker, is delightfully situated on the east bank of the Hudson, near the old village of Yonkers, Westchester Co., N. Y.

No location in this country can excel this, in beauty of scenery, pure air and water, and convenient access to the city. Steamboats call morning and evening. The building stands secluded from any intrusion, quarter of a mile from the village and church, and half a mile from the steamboat wharf.

Mrs. A. will endeavor to establish a school of high moral and intellectual character, and blend as happily as possible the useful and ornamental, with a Religious Education.

Aided by efficient teachers, and promoting in every way the comfort, happiness, and deportment of the pupils, Mrs. A. hopes to merit a reasonable share of patronage.

Rev. H. L. Storrs, Rector of the Episcopal Church at Yonkers, kindly tenders a pastoral supervision of the Seminary.

Summer term commences May 16th.—Winter term, November 15th.

TERMS.

$180 per annum, payable quarterly, in advance. Pupils are required to furnish bed, bedding and cot, with the usual articles, marked in full.

EXTRA CHARGES PER QUARTER.

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|---|---|
| French, | $ 8 |
| Drawing and Painting, | 6 |
| Music—Piano or Guitar, | 12 |

No extra charge for Needlework, or Vocal Music. Day Scholars from $5 to $10, according to classification.

REFERENCES:

Miss E. Oram, 90 Perry Street; Mrs. E. M. Wood, 23 Courtlandt Street; Rev. J. Pound, N. Y.; Rev. J. H. Price, N. Y.; Rev. Dr. Eastburn, N. Y.; Rev. Dr. Cutler, Brooklyn, L. I.; Rev. F. Messenger, Brooklyn, L. I.; Dr. A. T. Hunter, N. Y.; Mr. M. M'Grath, N. Y.; Mr. J. A. Sparks, N. Y.; Messrs. L. & H. D. Wells, Yonkers; Messrs. H. & T. Messenger, Brooklyn; Rt. Rev. Bishop L. Polk; Rev. N. S. Wheaton; Rev. D. F. Lewis, Louisiana.

Particular reference to Mr. J. A. Sparks, Office of the Churchman; and Rev. H. L. Storrs, Yonkers Village. June 11—4t

### BRAMHALL'S WORKS.

THE Works of the most Reverend Father in God, John Bramhall, D. D., sometime Lord Archbishop of Armagh. With a Life of the Author, and Collection of his Letters. Vol. 1. 8vo. portrait.

Bull on Justification. Harmonia Apostolica; or two Dissertations on the Doctrine of St. James and St. Paul on Justification, by the Rt. Rev. Geo. Bull, D. D., sometime Lord Bishop of St. David's. 1 vol. 8vo. 8th vol. of the Library of the Fathers. Select Treatises of S. Athanasius, in Controversy with the Arians, translated with Notes and Indices. 1 vol. 8vo.

Improved Pollyglott Bible, valuable to Sunday School teachers and others. Beautifully printed 18mo. on fine thin paper, with a centre column of References, Notes, &c., on an entirely original construction; combining beauty of appearance with facility of references; and accompanied by a series of maps, neatly engraved and colored. The References amount in number to about 50,000. A useful series of Tables have been added, as well as a brief History connecting the narrative portions of the Old and New Testaments.

WILEY & PUTNAM,
Booksellers, Publishers, and Importers,
161 Broadway.

*Who have recently published*

Archbishop Whately's Essays on Church Government.
Mrs. Southey's Chapters on Churchyards.
Berrow's Account of the Gypsies of Spain.
Athanasion and other Poems, by the author of "Christian Ballads."
Nordheimer's Hebrew Concordance. No. 1.
The Sermons and Remains of Benj. D. Winslow.
Burton's History of the Christian Church.
Dr. Turner's Companion to the Book of Genesis.
A Catalogue of Theological works for sale by W. & P. June 11

### TO CLERGYMEN, STUDENTS, &c.

BARTLETT & WELFORD,
*Booksellers and Importers,* 209 *Broadway,*

BEG to draw the attention of gentlemen purchasing Books to their large and valuable assortment of English Theological Books, including a great variety of the most important works by Episcopalian Divines, and which are now for sale by them at prices much below those generally asked for the same Books. Among their present stock are recent editions of—

I. Bishop Beveridge's whole works, by Rev. J. H. Horne, 9 vols. 8vo.
II. Burnet's History of the Reformation, new and cheap edition, 2 vols. royal 8vo.
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IV. Bishop Bull's whole works, Clarendon Press edition, by Dr. Burton, 8 vols. 8vo.
V. Dr. Burton's Theological Works, 5 vols. 8vo.
VI. Brown's Sermons and Expository Treatises, 2 vols. 8vo.
VII. Dr. Bragg's works on the Parables, &c. Clarendon Press. 5 vols. 8vo.
VIII. Dean Comber's Companion to the Temple, and other works, new edition, 7 vols. 8vo.
IX. Chillingworth's whole works, Life, &c. 1 vol. 8vo
X. Archbishop Cranmer's Remains, edited by Rev. H. Jenkyn, 4 vols. 8vo.
XI. Fuller's Church History of Britain, and other works, 8 vols. 8vo.
XII. Hooker's Works, edited by Rev. J. Keble, 3 vols. 8vo.
XIII. Bishop Hopkins' whole works, new and cheap edition in 1 vol. 8vo.
XIV. Bishop Ward's complete works, 8 vols. 8vo.
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PRIMARY CHARGE, DELIVERED TO THE CLERGY OF THE DIOCESE OF EDINBURGH IN THE SCOTTISH EPISCOPAL CHURCH. BY C. H. TERROT, D. D., BISHOP, ON APRIL 13TH, 1842.

*My Reverend Brethren*,—Having been so recently selected by you to the post of precedency in which I now address you, I cannot but feel some diffidence when called upon to speak authoritatively to those with whom I have so long lived on terms of fraternal equality. I trust you will believe me when I say, that while your choice of me as your bishop gave me all that satisfaction which naturally follows the unanimous approbation of those whose judgment I had so many reasons for respecting, I was well aware that it was not honor merely that you were imposing upon me, but a deep responsibility, and labors which, though not onerous in their ordinary course, might upon occasions demand very great care, and even a very painful exercise of resolution. As yet it is only by negative evidence that you can satisfy yourselves of the fitness of the choice you have made, for no necessity has hitherto occurred to call for the exercise of any nice discretion, or of any particular boldness of resolution. I feel, however, that the present is an occasion which in some respect calls for both. The humble state of the Episcopate in our communion, brings with it this advantage, that the bishop knows the feelings, the sentiments, and the opinions of his clergy, far better than can be done by the Bishops of England, who live much apart from, and are elevated by temporal distinctions much above the parochial clergy. And I think I should not take due advantage of this my position, were I merely to address you now on the ordinary duties of the pastoral care, or by a laborious disquisition upon some point of dogmatic theology. Such topics of constant unvarying importance are the proper subjects for books and treatises, which, if worthy of their subject, become a possession of the Church for ever. But an occasional discourse, like that which I am now addressing to you, ought to have an especial reference to the occasion—to the time and the circumstances of ourselves, and of the Church over which God's providence has made us overseers.

I cannot doubt, my reverend brethren, but that all of you have been for some time convinced that we are living at a critical epoch. The very youngest among us has witnessed great changes in Church and State, in the temper and habits of the people. You must all perceive that men's minds are generally unsettled, either with the desire or the fear of farther change; and, while obstinately to insist upon keeping things as they are, would be a most impotent and fruitless endeavor, it seems to be the duty of every good citizen towards the State, and of every sincere Christian towards the Church, to use all his influence, whatever it may be, not to promote nor to forbid change, but to provide that every change that is made, be in accordance with the revealed will of God, and have a probable tendency to the well-being of our fellow-creatures.

The immediate change which appears to be going on in our own Church, and without any plan or any particular co-operation on our part, seems to be this, that after trying her for nearly a century with great humiliation and poverty, it appears now to be the intention of God to raise her to much greater prominence, and to a much wider field of exertion, than she has hitherto occupied. It might be flattering to our feelings, if we could believe that this has in any way been produced by *our* personal talents and exertions; but to me at least it appears to have been done not by us, but for us. We have made no aggressive movement—we have studied to be quiet, and to mind our own business; and when those who are without, wish to express their approbation of the conduct of the Episcopal clergy, I find that they uniformly refer not to the proselyting zeal, but to the sober peacefulness which has been the characteristic of their conduct.

But though we have not been aggressive, the providence of God has decreed that we shall be progressive; and it is our duty to consider how we may best occupy the field that is opening before us. Two great steps we have already taken. The one is the formation of our Church Society, which, though only of three years' duration, is already an integral and important member of our ecclesiastical polity. The other is the scheme for the establishment of Trinity College, of the ultimate establishment of which I have now no doubts, and very little doubts that its efficacy for the consolidation and extension of our Church will be most important. Respecting the first of these, it is scarcely necessary that I should say anything to you, who were parties to the first rude scheme in which something of the kind was proposed, who have watched and conducted all its proceedings, and to whose zeal and influence with the laity its present success and efficacy are mainly to be attributed. It is sufficient to say, that under its operation no minister of our Church, however poor his congregation may be, can now be in a state of destitution; and that no congregation, however poor, can be debarred by their poverty from securing the services of a minister, and the regular administration of God's word and sacraments.

With respect to the College scheme, I presume you are all aware that it partakes of the character which I gave a little ago to the whole progressive movement of our Church. It was originated not *by* us, but *for* us. What we have done is merely to express our gratitude for the offer; to express our sense of its importance; and, when the scheme was once started, to use our influence for its accomplishment. I presume also that you are aware, that in the short interval between November last, when the scheme was first published, and the present time, the sum of £15,000, more than the one-half of the required amount, has been subscribed. At no distant period, therefore, it is probable we shall be called upon to consider the important questions connected with the detailed organization of the College—a matter of great weight, in which we shall require very careful consideration, and the assistance of divine grace; and for that end, the prayers of all those who wish well to our Zion, and desire to see science and letters ministering in their proper place as the handmaids of orthodox religion.

These, my reverend brethren, are points on which we have reason to be thankful that the moving spirit of the age has acted, and is still acting, for the good of our Church. We have reason, moreover, to be thankful, that in an age peculiarly marked by the virulence of its religious controversies, our Church is at one within itself. We have no parties, no divisions. No portion of those who minister at our altars are charging another portion of their brethren in the ministry with maintaining and disseminating *soul-destroying heresies*. We have not, thank God, in our Church, a Catholic and a Protestant faction arrayed against each other with all the bitter passions of a civil war. But do not, my brethren, suppose that while I say this, I say it with anything of unholy triumph, as if by our wisdom, or for our righteousness, we were as yet preserved from those divisions which *appear* to be so deplorably dividing the unity of the Church of England. I here lay an emphasis upon the word appear, because I am convinced that this division appears much greater to us at a distance, than it does to those who are upon the spot, or than it is in reality. The facts of the case, undenied and unquestioned by any body, are these. The Church in England, with which in all such organic acts we must identify ourselves, reformed her doctrine and discipline in a very different manner from that pursued by any of the other national churches which about the same time threw off the usurped dominion of Rome. She took at the very first, and has maintained ever since, a *via media* between the Church of Rome and the other Reformed Churches. When reform was absolutely necessary, and was called for by the voice of the whole European community, Rome and the adherents of Rome refused to reform any further than was compatible with the claim of infallibility—that is, to correct any fundamental error into which she had fallen. The Protestant Churches, viewing her as apostate, and as no Church at all, set about the formation of new Churches altogether, linked to the primitive Church in no way but by a supposed identity of dogma. The Church of England having no hopes of reformation in substantials from Rome, reformed herself—but not so as to break the visible perpetuity of the Catholic Church. She did not drop nor abolish the Episcopate; she did not create a new succession of presbyters; but under great difficulties, and when persecution had rendered it all but impossible, she maintained the apostolic succession, while she restored the purity of the apostolic doctrine.

Now, though in most critical periods the *via media* be the way most consonant to truth and to expediency, it is no doubt the most difficult to draw with precision and to maintain with consistency; and farther than this, it is that in which men are least likely to combine and cooperate heartily with one another. For myself, I have no hesitation in saying that I do not believe that the formularies of our Church, as we now profess them, contain the full expression of the whole mind of the body of men employed in drawing them up; but that, on the contrary, many parts of them were the subject of much discussion among men of opposing views, and that many expressions are the result of compromise; and for that very reason are unsatisfactory to those men among us at the present day who are of an uncompromising spirit.

If such be the character of the Anglican Reformation, it is not to be wondered at if there are, and always have been, in the Anglican Church, some who think that she reformed too much, and others that she reformed too little—that some should be disposed exclusively to admire the homilies and articles for their eminent Protestantism, while they would willingly supply the Catholicity of the liturgy by extempore prayers—and that others should long to soften the asperity of the Protesting Articles, and hope against hope for a fair reconciliation with Rome. I say, we are not at this time of day to wonder if there be such parties in the Church; but we must wonder, and that with somewhat of indignation, if we are authoritatively told that there is no longer room for compromise or indecision; that we must no longer halt between two opinions; that we must adopt one of the two extremes, or be classed by both parties with the Gallios who care for none of these things. Now, my brethren, I am persuaded that the great majority of the bishops, the clergy, and the laity of England, are determined that they will submit to no such compulsion for themselves, and moreover that they will not permit the two extreme factions to persecute one another. Among ourselves, as I have already observed, no such extreme parties have hitherto appeared. But though there is no open division, it would be unreasonable to imagine that we are all exactly of one mind—that there exist no tendencies toward the one extreme or the other—that we are in no danger of catching the infection of controversy, and imagining ourselves bound to declare for Protestantism or Catholicity. While, then, I am thankful for our external unity, and believe that it originates in a greater degree of internal conformity upon the controverted points than is to be found elsewhere, I must still remind you that we are in danger; and this danger will be most reasonably and effectively guarded against—not by determining to hear and read nothing upon the subject—but by determining by the best use of all our powers to understand the subject thoroughly, and to examine it, not by the partial artificial light of controversial tracts, but in and by the broad light of day flowing through the book of inspiration from the fountain of all light. And multifarious as are the points at present controversially argued in the Church, they appear to me to be all grounded upon the fundamental questions—What is the Church of Christ?—was it really founded and organized by Christ? And if it was, with what main purpose was it instituted, and with what powers and functions was it by divine grace endowed? And these questions, suited, as I think, both to the general state of the times and to the particular occasion of our present synodal meeting, I propose, reverend brethren, not controversially, but exegetically, to examine.

In the *first* place, then, we have to inquire, what is that Church of Christ to which the general promises of the Gospel are addressed? And in this inquiry I would, in the commencement, advert to the definition of the Church as given in the Articles of that religious communion to which we belong. The 19th Article, then, declares, that "the visible Church of Christ is a congregation of faithful men, in the which the pure word of God is preached and the sacraments be duly administered according to Christ's ordinance in all those things that of necessity are requisite to the same."

Now the epithet *visible*, which occurs here as well as in the 26th Article, ought by no means to lead us to imagine that our Reformers had in view a distinction between the visible and invisible Church, such as is very commonly made in the present day; a distinction by which the *visible* Church is considered as composing the whole body of professing Christians; the *invisible*, as consisting of those only who are Christians in heart and in deed, as well as in name and profession. By the visible Church I understand the Article to mean the Church on earth, as distinguished from the Church in heaven; that is, to refer to a distinction which is made in Scripture, and not to one which is nowhere to be found in Scripture. That the distinction which I have supposed to be intended is a scriptural distinction, may be proved from Ephesians iii. 15, where Christ is declared to be the person "from whom the whole family in heaven and in earth is named." The portion of the family which is on earth is manifestly the visible Church; the portion which is in heaven is the invisible Church. And that there is in Scripture no warrant for any other double view of the Church, appears, I think, very strongly from those parables of our Lord which explain, under figurative imagery, the nature of the kingdom of God—under which title I hope it is unnecessary for me to prove that we are to understand him as speaking of the Christian Church. Thus, in Matthew xiii. 24, we are told that "the kingdom of heaven is like unto a man who sowed wheat in his field, in which afterwards an enemy sowed tares." Upon this the owner of the field, in opposition to the wish of his servants, determined that both should grow together until the harvest, and that then, a final separation should be made between the wheat and the tares. I need not occupy your time by quoting the well known explanation of this parable given at the 37th verse. I only observe, that "the kingdom of God" is here the visible Church, in the sense of the Church upon earth, containing both real and merely nominal believers.

Again, at the 47th verse of the same chapter, we are told that "the kingdom of heaven is like unto a net let down into the sea, which gathered together of every sort, both good and bad:" and this also, it is evident, must be a figure of the whole visible professing Church upon earth; and neither of an invisible esoteric Church upon earth, nor yet of the invisible Church in heaven, into which we know it is impossible that anything bad should enter.

But to return from the language of Scripture to the language of the Article. It says that the visible Church is a congregation of faithful men. I have already shown that the invisible Church, to which the visible is here opposed, is in heaven, not on earth; and we might with as much authority and reason—that is, with none at all—talk of a visible and invisible ministry in the Church; meaning thereby to designate all the ministers of Christ on the one hand, and on the other, those only who faithfully discharge their ministerial duties; as we may, in direct opposition to the language both of Scripture and of the Church, talk of a visible and invisible Church upon earth.

We must observe farther, that the Article asserts the visible Church to be "a congregation of faithful men." It is visible, inasmuch as it is a *congregation*; that is to say, a society organized and distinguishable by the world and by one another; and this cannot be affirmed of the sum total of sincere practical believers, who do not form any congregation, or visible definable society, distinct from the general society of professing Christians.

But then it may be asked, How is the whole congregation or aggregate of congregations assembling in Christ's name, to whom the pure Gospel is preached, and the sacraments duly administered—how is it a congregation of *faithful* men? Certainly, in the highest sense of the word *faithful*, that is to say, as possessors of a practical, and therefore of a justifying faith, this cannot be affirmed of the visible Church. No human eye can see, no human judgment can distinguish, what portion of any congregation or any Church are possessed or destitute of such a faith; and therefore it is clear that the possessors cannot with any propriety be said to constitute a visible Church. As, then, we are bound to interpret the Article so as to make the writers of it express themselves rationally and consistently, we must understand by *faithful*, some quality that is sensible and visible. And such is a public profession of the true creed, whether so wrought into the heart as to produce a practical, and therefore a justifying faith; or merely intellectually entertained and professed. "Faithful men" must therefore mean professors of the true faith; and if any one is disposed to hesitate at the adoption of such an interpretation, I would advise him to consider, whether he is not thinking about some supposed invisible Church, while the Article is treating expressly of a visible Church.

But now to go on with the description—"In which the pure word of God is preached, and the sacraments duly administered." If there be any who limit their notion of the preaching of God's word to the sermon, they must have a very indistinct and a very shifting notion of the limits of the visible Church of Christ; for on such a notion, a congregation may be on one Sunday in the Church, and on another out of the Church, without any co-operation or consent on their parts. By the preaching of the word I must therefore understand the constitutional and professed founding of all religious instruction upon the Canonical Scriptures; whether that instruction be contained in the reading of Psalms and Lessons, Epistles and Gospels, or in such explanations and commentaries as are contained in sermons. I might powerfully confirm this argument by references to the questions and answers contained in the Ordinal both for priests and deacons; but as I am afraid of being tedious, I omit what every one can readily supply for himself.

But besides this preaching of God's word, it is requisite, according to the Article, that the sacraments be duly administered according to Christ's ordinance. And what is to be understood by this very important word *duly*, we may infer from the 23d Article, where it is declared to be "unlawful for any man to take upon himself the office of public preaching, or administering the sacraments in a congregation, before he be lawfully called and sent to execute the same. And those we ought to judge lawfully called and sent, which be lawfully called and sent by men who have public authority given unto them in the congregation, to call and send ministers into the Lord's vineyard."

Now the public authority referred to, within the realm of England, at the time when this Article was drawn up, was vested in the bishops; and therefore, within that territorial limit, we must necessarily understand the Article to say, that no ministration was lawful, that is, that the sacraments were not duly administered, except by Episcopally ordained clergymen. And as we can hardly imagine the framers of the Articles to have held that the authority to administer Christ's ordinances could emanate from anybody but Christ himself, so we must conclude that they acknowledged a divine origin to the authority by which bishops, priests, and deacons alone administered the sacraments within the realm of England. At the same time I cannot help confessing, that it seems to me that a fear of offending the Non-Episcopal Reformed Communions on the Continent, or perhaps a generous and overpowering admiration for their manly struggles in defence of evangelical truth, prevented the framers of the English Articles from propounding their opinion in a more general form, so as to apply to the whole Catholic Church. We must neither construe their silence into an assertion of the lawful authority of all who may elsewhere be called according to the laws of each particular nation; nor, on the other hand, have we a right so to construe their assertion as to infer that it denies the possible lawfulness of any ministry but that which is Episcopal.

As, then, it appears to me that our Reformers, from some reason unknown to us, have avoided the solution of the general question, What is the Catholic Church, and have only fixed the marks by which they intended the particular branch of it, which was and is in England, to be determined; we may consider the general question as left open by the Reformers, and proceed to consider what are the marks of the Church Catholic throughout the world. Circumstances, I think, prevented our Reformers from looking this question steadily in the face; circumstances now as imperiously require that we should steadily view it in all its bearings, and form, if we can, a decided scheme, by which we may be secured from latitudinarianism and from bigotry.

The first consideration, then, to which I would direct your attention, is this—Who are we to consider as Christians? And I would certainly protest against answering, all who profess to receive the Bible as the word of God; or even all who profess to believe in the Catholic doctrine respecting God as revealed in his Son. For just as surely as I am convinced that Christ revealed a doctrine *from* heaven, so surely, and upon exactly the same evidence, am I convinced that he instituted a society *for* heaven; and consequently I believe that adherence to that society is as necessary for being a Christian, and of course for being in a state of salvation, as belief in the doctrine for the maintenance and dissemination of which the society was founded. And in holding and in maintaining this conviction, we must not be startled by being tried with extreme cases. We know of no state of salvation except the kingdom of God; we know of no admission into that kingdom but by baptism; but then we must admit that this our knowledge, while it is the necessary limit of our assurance, is not to be taken as the necessary limit of the power and the grace of God. It is not for us to deny the possible extension of the divine mercy under any circumstances, except those of hardened wilful rebellion against God; nor, on the other hand, is it for us, in the hopes of attaining an imaginary liberality, to extend the promises of God beyond the conditions which He has himself propounded in the covenant of grace. We read, as revealed by anticipation, that "except a man be born of water and of the Holy Ghost, he cannot enter into the kingdom of heaven." We read as a fact historically revealed, that after the Church had been organized, and had begun to exercise its saving functions upon a world lying in wickedness, those who were anxious to know what they must do to be saved, were directed "to be baptized, and wash away their sins, calling upon the name of the Lord."

I see not, therefore, how, when we speak of the Church Universal or Catholic, as a visible definable society, we can give to it any other definition than to say, that it consists of all those who have been baptized, according to Christ's ordinance, in the name of the Father, and of the Son, and of the Holy Ghost—always supposing that by no public act, either of the local community or of the individual Christian, has the baptismal confession of faith been manifestly renounced.

But there is one caution to be observed here, which is not in general sufficiently attended to. Of any religious community or sect, it does not follow that it is a branch of Christ's Holy Catholic Church merely because all its members are baptized Christians, still holding ostensibly their baptismal faith, and thereby members of the Catholic Church. Take an easy illustration: Every regiment in the Queen's service is a branch of the British army; but if a thousand soldiers were to congregate by desertion from different regiments, and form themselves into a new regiment, and elect and appoint officers for themselves, that would be a collection of soldiers, but it would not be a branch of the British army. And just in the same way, a member of our communion may with perfect consistency assert of any of the numerous sects around us, that he does not believe it to be a branch of the Catholic Church; and yet assert of all its members that they are individually members of the Catholic Church. And these two assertions he may make consistently, because he holds that their personal Catholicity arises, not from their connection with their sect, but from their baptism, whereby they were admitted, not into any branch or sect, but into the one Catholic Church of Christ.

As to determining whether certain sects and communions of professing Christians are to be considered as branches of the Catholic Church or not, we shall be very ill fitted to pronounce any judgment, unless we are fully possessed of certain facts and principles which lie at the root of the whole inquiry. We must first be sure that there once was a Church of Christ—not merely that there was an organized body of believers in the doctrine revealed by Christ and his Apostles, but a body organized by Christ and the Spirit, for the purpose of maintaining and disseminating that belief. Then we must be satisfied that there never did happen—what may easily be conceived to have happened—a total failure in the continuous organization or succession of this Church. Then we must be convinced that wherever it has partially failed, it is impossible, without a new revelation, that human authority could institute a new succession of ministry possessing the rights and the commission of that which had died out. Finally, we must be convinced that the ministry of our own communion is no such recent figment of human ingenuity, but in reality and by uninterrupted transmission the ministry of him who appointed "some Apostles, and some Evangelists, and some Pastors and Teachers, for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ."

If, my reverend brethren, we can conscientiously and assuredly proceed so far in the affirmative proof of our own Catholicity, I see not how it is necessary, either for our security or comfort, that we should be able to settle the claims of all other religious communities. To a certain extent, the being a member of the Episcopal communion in this country, is a practical censure of the great body of our fellow Christians who are Non-Episcopal. For either we must hold, what I trust we all abjure, that every man has a right to choose what form of ecclesiastical government he chooses; or else we must believe that there are reasons discernible in the revealed will of God why we, and of course all other Christians who possess the same revelation in common with ourselves, should be Episcopalians, and neither Presbyterians nor Independents: and it does appear to me very preposterous, that while the fact of our separation is viewed with complacency as a reasonable use of our Christian liberty, any attempt to give a reason for our separation—any attempt to show that we act, not upon caprice, but under a sense of necessary obligation—should be treated as illiberal, uncharitable, perhaps papistical. We ought in the present day especially, to be on our guard against being swayed in this matter by any charges of illiberality or want of charity. It is no doubt illiberal to deny the Catholicity of any body of professing Christians, merely because they are not the society to which we are attached: it is still more clearly uncharitable to have a *wish* that any religious society should be found unworthy of the rank which it has hitherto held. But when the question respecting the Catholicity of any particular denomination is necessarily brought forward, then charity and liberality have no more to do in the inquiry, than they have in the judicial question, whether a man be or be not a British subject. I may like a man very much, be sincerely desirous of doing him all the good in my power, esteem his character, and enjoy his society. But if I am called as a juryman to say, whether he be or be not a British subject, all these feelings must go for nothing: I have nothing to consider but the law and the facts of the case.

Taking, then, for granted, that the Church Universal is the aggregate of all Catholic, National, or Provincial Churches, and that *that* is to be considered as the National Church in any country, which, without respect to Establishments or Non-Establishments, continues in the Apostles' doctrine by scriptural purity of creed, and in the Apostles' fellowship by unbroken continuity of succession, I shall now proceed to consider the power and authority of the Church. And this inquiry appears naturally to divide itself into two heads:—1. The authority of the Universal Church, and then the authority of Provincial or National Churches.

First, then, of the authority of the Universal Church. The doctrine of our Provincial Church on this head is contained in the 20th and 21st Articles. "Though the Church be a witness and keeper of Holy Writ, yet, as it ought to decree nothing against the same, so, besides the same, ought it not to enforce anything to be believed for necessity of salvation." And again, (in reference to General Councils, the only authoritative organs of the Universal Church,) "General Councils may not be gathered together without the commandment and will of Princes. And when they be gathered together, (forasmuch as they be an assembly of men, whereof all be not governed with the spirit and word of God,) they may err, and sometimes have erred, even in things pertaining unto God; wherefore things ordained by them as necessary to salvation, have neither strength nor authority, unless it may be declared that they are taken out of Holy Scripture." This is certainly to rate the power of the Universal Church very low; and not improperly so; for what acknowledged power can there be, when there is no acknowledged officer to enforce it? In respect of power, the Universal Church is like the universal community of human kind. The former is "a witness and keeper of the revealed will of God;" the latter is a witness and keeper of his natural law, written upon the heart of man. As a nation which outrages the law of nature and nations may be expelled from the community of international relations; so that religious community which abandons the faith or discipline of the Catholic Church, may be cut off from its communion, either by the decree of a General Council, or by the separate consent of each Provincial Church. And this is all that we can say of the power of the Universal Church. For as in Temporal politics we neither require nor admit of any universal Emperor, to whom the governments of France and England and Spain, and of all the other kingdoms and republics of the earth, must render an account; so neither in ecclesiastical discipline do we recognize any one earthly head, to whom all Diocesan Bishops and all Provincial Churches must be amenable.

But while we thus deny all authority of discipline to the Universal Church, we must be careful to acknowledge with our Article its high authority of testimony. And to what points is it that the Church bears witness? It is, first, to the truth; secondly, to the genuineness; and thirdly, to the meaning of Scripture To form some notion of the importance of this testimony, it will be sufficient for us to ask ourselves, what we should have known of Christianity, if there had been no such society as the Church; if no authoritative care had been taken to multiply and correct the copies of Scripture; if we had never been instructed by a parent, never catechized by a pastor; if our sole acquaintance with Christianity had consisted in picking up a stray copy of the Bible, and making out from it a system of doctrine and morals to the best of our judgment, with no aid but its own internal evidence. For all the difference between what we thus should have been, and what we actually are, we are indebted to the Universal Church, to its testimony, guardianship, and exposition of the word of God; and if any are unthankful for this service, and overlook the agency of the Church in this matter, the most charitable opinion we can express of them is to say, that they know not what they do.

But we must reason very differently with respect to our own particular Church, by and through the operations of which alone it is that Christians in general can be put into communication with the Catholic Church. She has the authority of evidence; not equally with the Catholic Church; but in her proportion as a constituent branch of it, and as referring, in confirmation of her evidence, to the concurrent testimony of the whole body. But besides this, she has an authority of rule; because she is an organized body, and has a constitution, laws, and officers legitimately empowered to administer her affairs.

It is to be kept in mind, however, that the constitutional law of the Church Universal, and of every particular Church which is a true branch of it, was not enacted by the Church, but by its great Founder; and that all which any particular Church can rightfully do in the way of legislation, is to enact by-laws for the purpose of carrying out the great purposes of the original constitution. Thus, since Christ himself instituted a ministry, with which he promised to be alway, even unto the end of the world; and has by his providential care maintained its continuity to the present day; I take it to be utterly *ultra vires* of any religious community, though embracing the whole population of a country, to establish a new order of ministry, having like powers and promises with that already existing. It may regulate this true ministry, so as to render it more effective for spiritual purposes, not than it was originally, but than it has become through neglect or abuse. For example, it may fix the age at which a candidate shall be admissible to Holy Orders, the course of study which he shall pursue, the forms according to which he shall conduct the public services, the peculiarities of dress which he shall be required to wear in his public ministrations or in ordinary life; and all such laws are good or bad, just as they tend to produce a pious, intelligent, orderly, and effective body of clergy, or the reverse. But whether they be good or bad, they are binding upon the conscience of every minister, not because he has signed to canonical obedience, for that signature implied the previous conviction of the duty of submission; but because the authority of the Church is in all such matters reasonably and rightfully superior to the personal opinion of individuals: and this leads me to consider the proper nature of canonical obedience, which I fear is not universally felt and acknowledged in its full force and character.

(For conclusion, see third page.)

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